. . . THE UNITED CHURCH Observer

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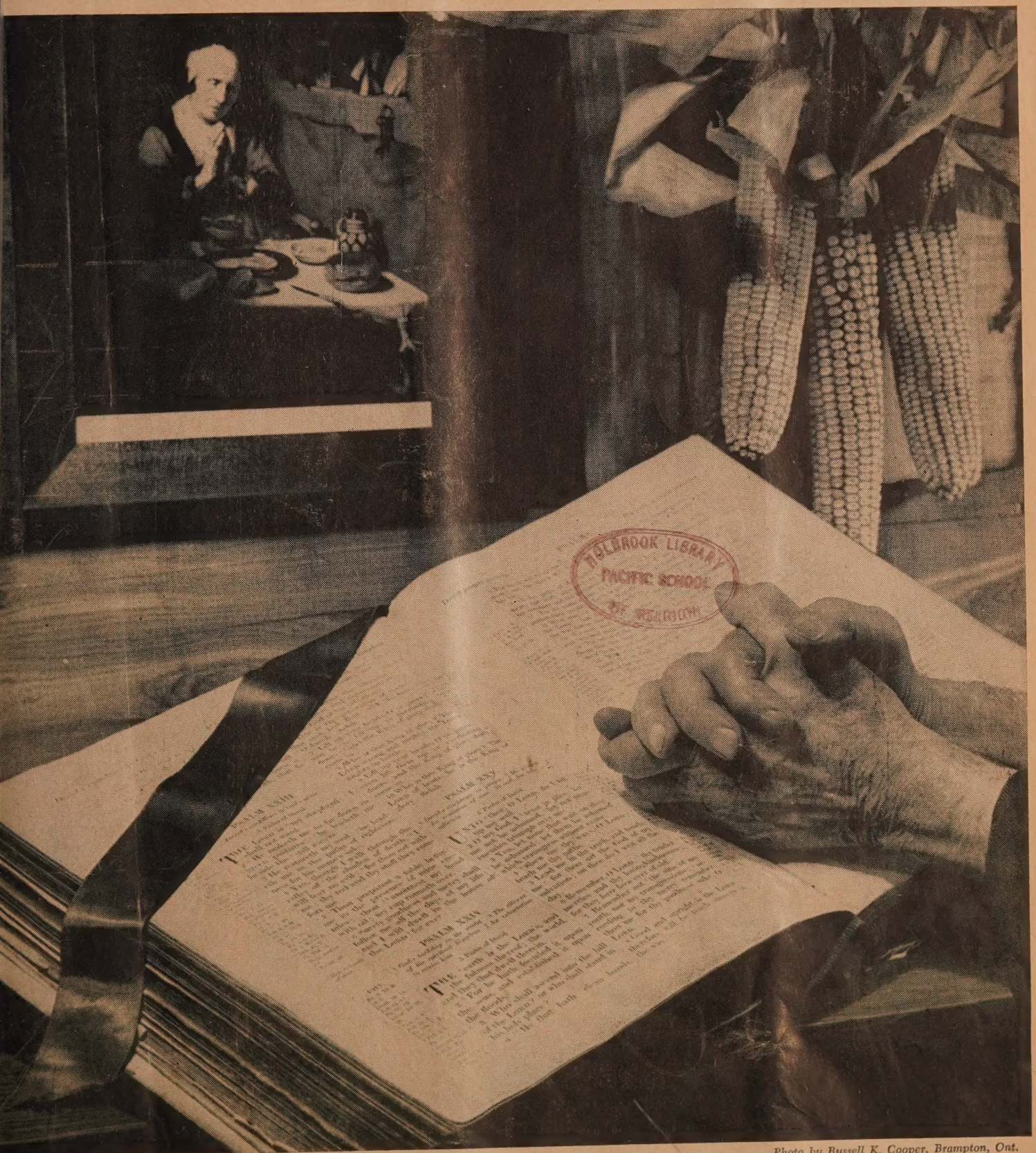

Photo by Russell K. Cooper, Brampton, Ont.

THANKSGIVING, 1953

The hands are those of Mr. W. J. Packham, elder at Grace Church, Brampton. The Bible was for years on the pulpit of Knox Church in Caledon village. The picture in the background is a copy of the Dutch painting "Prayer."

Festival in Edinburgh

Scottish Letter

G. NICHOLSON, Dunoon, Scotland

Is Scotland in August the centre of the cultural world? With modesty I put the idea in the form of a question, although over here there can be no doubt about the answer.

As I write, Edinburgh is bulging. The social world is north of the Tweed. Even the French strike has sent its thousands to the Scottish capital. The Festival was a brave gesture at the end of the war to bring in a renaissance of the arts of peace to a stricken world. It was conceived and successfully launched at a time when shortages, ration cards and utility ideas were uppermost. It paid off; if not in cash, in inspiration and in promise. Within the limits of Edinburgh city there is a variety of fare for every taste — opera, orchestra, ballet, drama, film, and even football matches! I cannot imagine anywhere where there is so much to see and hear in such a concentrated space. The visitor can traverse half Scotland and back during the day and still be in time to see "Hamlet" with Richard Burton, Fay Compton and Clairie Bloom speaking Shakespeare's immortal blank verse. It is possible to do the Burns country after breakfast, or play a round at St. Andrew's Golf Course, and dine before taking your seat for "The Rake's Progress." Stay in the Highlands if you like it and you can see "Charley's Aunt" or "Mr. Bolfry" at the Pittochry Festival Theatre. If you feel you want to go all Scottish there's "Pearl for James" (true history) or "Johnnie Jouk the Gibbet." You feel in Continental mood? Then there is Molière's "Imaginary Invalid" or Renoir's paintings at the Royal Scottish Academy. The Lee Puppet Theatre is here, and if that isn't sufficient variety then you can go along to the Ice Rink and see Coronation Cavalcade. Americans can cheer their "National Ballet" and the Italians will feel at home with their Rome Symphony Orchestra. There is even something for Church historians. Martin Luther comes to life in celluloid. In fact in Edinburgh one can indulge in a huge binge of the cream of entertainment at what seems, even to me—modest prices.

A Joyful Noise

Obviously there is a conscious effort to introduce the inspirational into our modern scene. What blesses one blesses all, and the Festival is an economic asset of invisible magnitude to a country which in recent times is becoming more aware of its possibilities as a tourist country. The Festival is carefully conceived and planned long in advance and every avenue of support is canvassed and exploited. Exploited is perhaps an unpleasant word when it is used in connection with the Church, but the Church of Scotland also is roped in to give her passing blessing. The Festival officially opened at St. Giles' Cathedral by a solemn service, at which 1,600 representatives were present. It was an imposing occasion, either as a spectacle or as a musical occasion or as drama or rhetoric. Judging by the newspaper space it was chiefly a social occasion. The musician saw it like this:

"The tearing swirling spiral of sound set up by trumpet and drum in the first of Cedric Thorpe Davies' two splendid fanfares established the mood of exuberance that was to prevail. It was fully maintained by Emery's robust setting of the 150th Psalm and reached its climax in Sir W. Walton's Coronation 'Te Deum.' . . . The brisk confidence of the St. Giles' choir and the rhythmic nippiness of the organ accompaniment bustled any qualms out of the Cathedral doors. It was a magnificent noise and one of the first triumphs of the Festival."

Prophetic Preaching

It was this reiterated musical appreciation which caused me to wonder about the whole purpose of this organizational alliance of Theatre and Church. How remote this reaction seemed to be from what I felt it should have been. Into my mind came the memory of a figure of spiritual probity who felt himself to be a watchman charged with the awakening of a sluggish people. He was faithful to his charge. He did his stuff and it was impressive. Crowds were attracted. "Come I pray you and hear" is what they said to each other. Ezekiel was not touching off any Festival. And the result? "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words and do them not."

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Tell Us About It

Irish Notes

R. H. GILMOUR, Portrush, N. Ireland

STILL THEY GO

More than 3,000 have emigrated to Canada from Ireland this year, making a total of more than 13,000 in three years. Nearly 1,000 a month are being accepted by the Canadian Immigration officials.

A CANADIAN SAILOR'S LONELY GRAVE

I have been visiting the little grave and the memorial tablet erected by the Garvagh Women's section of the British Legion on the spot where in 1947 a plane with a young Canadian (J. McDonald, R.C.N., Newcastle, N.B.) crashed in boggy ground in which the machine and the youthful sailor sank and disappeared completely, in spite of all efforts to retrieve them. I am told that it is the only instance of its kind in Northern Ireland where a member of the Canadian Military or Naval Forces has been thus remembered.

The place in question is in the quiet and lovely countryside quite close to the paternal home of my ancestors in Mayoughill, Co. Derry.

ECHOES OF CANADIAN EXPERIENCES

a. The first and last congregations in which I have had the privilege of serving in Canada, viz., Huron Church, Moose Jaw, and Clearwater, Man., have been observing the anniversary of their founding, and at their request I have sent congratulatory messages to each. I would like in this column to express to them my profound thanks for this kindly gesture on their part, and to wish them continued prosperity.

b. Speaking to the children of Macosquin and Crossgar (County Derry) congregations recently, I recalled that verse which must surely be engraved deeply on the minds and hearts of thousands of Canadian young people, viz., Luke 2: 52: "Jesus advanced, etc." Urging them to build their lives on that Divine pattern of perfect boyhood and so shine "like a little candle burning in the night," I closed my talk, thankful for Canadian memories of the splendid programme built on that verse, and wishing them long and happy years in His Service, adding, that when the sum of their years was complete, and it was time for them to go and some might be heard saying that their light was now going out, they were not to believe it, for in that Bright and Happy Land where God is Light and Sun, their little flame, fed and fired and fanned by the Radiance and Reflection of His Glory, would burn ever brighter and brighter, and shine as the stars for ever and ever.

The Peace Petiti

The United Church of Ca through its Sub-Executive issued a statement to the pres which it dissociates The Un Church of Canada with a p petition which the Canadian P Congress plans to circulate. statement points out that the C eral Council of the United Ch has already made a declara dissociating the Church with Peace Congress. The staten calls the attention of the minis and people to the inadvisabilit signing the peace ballot.

Commenting on the statem Dr. Gordon A. Sisco, Secretary the General Council, said that Sub-Executive believed this p tion to be a piece of Commu propaganda. He said that Church has its own way of deal with international tension thro the Commission on Internatio Affairs of The World Council Churches and the Committee The Church and Internatio Affairs of our own Church, which Mr. Henry Langford is Chairman.

There was no finer instrum in St. Giles' Cathedral on Sun afternoon than the voice of Moderator of the General Ass bly. He is a man who matches hour of this Coronation year. may be a priest but he also prophetic insight. His theme always the Beauty of Holin and on this occasion it was the Holiness of Beauty. His t was 1 Corinthians 14: 10, (American Version) "There doubtless many different l guages in the world and none without meaning; but if I do know the meaning of the langu I shall be a foreigner to speaker, and the speaker a f eigner to me."

He was too honest to prete that Religion and Art are estranged. He underlined tragedy that these two wh sought to speak a universal l guage to men of the things t are true and lovely and g report, should lack real co-ope tion. He confessed the Churc sin in seeking alliance on begga terms—a confession of our re ious littleness. By implication was clear that Art, too, mi confess its own shortcomings. Moderator, unlike John Kn belongs to a more urbane polite generation. The prostitut of Art and Religion, he was ca ful to say, was when they sou to please or titillate or mer adorn.

"I judge not," said Jesus on occasion and added "but if judge." Nothing, Jesus said, meant as a judgment, yet eve thing He said was in fact a ju ment. Dr. Pitt Watson's serm was in that classic mould. spoke the eternal truth. If th were ears to hear, they would h all right. And who can ever which are the ears that hear the ears which do not hear?

The Church in Action

NEXT ISSUE
The United Church Training School

ristian Youth Caravans

Story of Summer, 1953

UYEDA, Director of Caravaners

e summer of 1949 saw the United Church Christian h Caravans. The project was experiment, and three teams a total of fourteen Cara- rs worked in Saskatchewan, rio, and the Maritimes. This mer, four years later, there over 100 Caravaners serving ll Conferences of our Church pt one. This year, Alberta sent its first teams. The growth of vaning has been truly amaz- but it still is in its infant es with real possibilities for further growth.

tives of the Church. In addition to this training, each Caravaner is supplied with a Caravan Book, containing detailed instructions of his responsibilities as a Caravaner.

Unlimited Possibilities

Caravaning has unlimited possibilities, and more and more we have discovered that caravaning reaches out in many different directions and in many different ways. Through their leadership in Vacation Schools, Young People's meetings, Church services, through home visitation, and especially through their own Christian witness, the caravaners reach children, young people and adults, many of whom might not otherwise be reached, with the message of Jesus Christ. But through the experience of giving themselves in the work of the Church, the caravaners discover the power of God which is at work in them and the spiritual joy which comes only as they work for others. Because of their deepening religious experience and because they actually see the great need for more workers in our Church, several caravaners are now preparing themselves to be full-time workers of our Church.

The caravaners can express better what they have learned from their experiences: "In Caravan work, I found myself doing things I never thought I could do." "I have never experienced a more wonderful fellowship than I did on this Caravan." "I learned, through the stimulus of prayer, what an indescribably wonderful experience it is to be a servant of God."

The articles in this issue on the work across Canada will give a general picture of the type of work done and the kind of communities visited by the Christian Youth Caravan Teams. But mere words cannot give the complete picture of caravaning. The true picture can be seen only as we look into the hearts and lives of the caravaners and the people among whom they have lived and worked.

Caravaners doing Visitation Evangelism this summer in vicinity of Marter (Englehart, Ont., Charge). Ken Purdon and Carol Campbell go into the fields to interview the farmer.

Should The United Church of Canada build a Church in the new housing area of St. Laurent, Montreal? If so, where? Caravaners did a survey to find the number of United Church families in the area. This will guide the Montreal Committee on Extension. The picture shows Miss Ethel Allison calling on a newcomer.

he Caravan programme has ght the imagination of conse- ted young people, and when y become acquainted with its k, wherever possible they are ing up their holidays and vol- eering their time for service h a Youth Caravan Team. ese young people and young lts, from 18 to 40 years of age, eive no salary, give from two six weeks of service, and work teams of usually three to five number.

he Caravaners spend a week- to one week in training for summer's work. They become uainted with the study for the rch Vacation Schools and learn ways of presenting the mater- They study the fundamental ths of our Christian faith, they rn how to visit in homes, how plan Sunday Services, how to anize Sunday Schools, Young ple's groups, etc., and how to duct themselves as representa-

Ten of the thirteen Manitoba Christian Youth Caravaners at the bus ready to bid "good Caravaning" to the first team to depart. From left to right, back row: Edith Strahl, Charlie Mastin, George Millard, Janet Lund, Isabelle Mills, Jessie Hickerson. Front row: Doreen Delmage, Leone Rydberg, Lillian Fleming and Beth Kowalenko.

IN JAPAN

On Page 17 our readers will find the story of the Caravan that worked this summer on the Island of Hokkaido, Japan, where Canadian missionaries of The United Church of Canada are pioneering under the Church of Christ in Japan. With a tent and equipment carried in a car and trailer, Rev. Ian MacLeod and his Japanese workers took the message of Jesus Christ to a number of towns, and to a popular watering place. There were earnest seekers of the Word who came long distances and many times to the meetings. Who knows what results will follow the summer work of the Japan Caravaners.

On that page also is the Greeting from African summer campers to Young People in Canada, telling the story of the day's activities.

Story of Caravans on Pages
15, 16, 17, 18, 19

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YOUTH CARAVANS

We hope all our readers—and there must be three hundred thousand—will read the whole story of the Church Caravaners featured in this issue. During the past summer a hundred young people between the ages of 18-40 gave part or all of their vacation to travel in caravan groups to communities needing Christian service. After a short study and briefing period they went out from all except one of the Conferences of the Church. They carried on Vacation Schools, conducted Sunday services, organized community activities, taught children to sing and to play games. Some held house to house surveys in new housing areas. Hundreds of lives were touched by these enthusiastic consecrated young people.

Apart from the work these young people did, the benefit which they themselves received is incalculable. They all testify to this.

Caravaning is a comparatively new form of Christian youth service. Already it is making a strong appeal to youth. It must or they would not give up their vacations to it —without remuneration, of course. The appeal lies in the challenge to service. Then, too, caravaning, even though the caravaners often travel by bus, train or boat, has a strong pull for Canadian youth, who love the great out-doors and are moved by the spirit of adventure. There is hope for the country when a hundred young people will adventure for Christ every summer.

THANKSGIVING

In a world of A Bombs, H Bombs, jet planes and guided missiles, we pause a moment in obedience to our government and our Church to observe a day of gratitude to Almighty God. The proclamation of a day of national thanksgiving is a frank admission that there are other influences in life besides those which man's mind and hands have created. It is a solemn recognition by the State that the final destiny of man does not lie in the hands of brilliant scientists, ambitious politicians or clever soldiers. Sometimes we are apt to overlook that. In the sheer struggle just to make a living, the scramble after goods and money, the battle for a place in the sun, we forget that "the secret things belong unto the Lord our God, but the things that are revealed belong to us and to our children." We are grateful to God for the fructifying forces of nature which have made possible a bountiful harvest, for all the wealth of sea and land, forest and mine. But what of the other half of the world? Has God forgotten them? Can they raise voices of praise and gratitude for their hunger, their poverty, illiteracy, and ill health? We are favoured with vast natural resources, possessing wealth and enjoying a standard of living luxurious beyond the dreams of half the world's population.

Our privileges lay upon us heavy responsibilities. Thanksgiving must be more than pious platitudes and magnificent music. It may be that, but if that is all, it is a "sounding brass and tinkling cymbal." Thanksgiving involves a renewed determination to share with others our abundance, our achievements and our blessings, even to the point of sacrifice — wheat for India, milk, clothing and medical supplies for Korea, technical assistance for all the underprivileged, and above all, our faith in God revealed in Jesus Christ, who recognizes no special privilege save the privilege to serve and to share.

NO PUSHING, PLEASE

One of the most advanced social projects ever to be undertaken in Canada has been launched by the United Church. One of her ministers has deeded to the Church a choice parcel of land consisting of twenty-five acres just outside Beamsville, Ontario. A generous and consecrated member of the Church is financing the erection of a number of small homes for retired ministers and their wives or widows. It is planned that this will be the first unit of an artistic housing area for many of our retired clergy.

As this is the first venture of its kind, plans are necessarily in the fluid state. It is the firm belief, however, that other people of wealth and Christian generosity will become interested in the project and make contributions—perhaps a memorial cottage or some other building; or perhaps gifts of money. One of the most pressing needs is for a central building with one room apartments for single people, with a common room, dining room and other accommodations. To this there should be attached an annex or rest home where those who have lived in the community will be able to get nursing care when they are no longer able to take care of themselves. This is an opportunity for those who can afford it to invest in a great Christian piece of social service.

The first unit will take care of probably twenty-four families. For these there will be nominal rental which will make each unit as it becomes occupied almost self-supporting. There are some ministers who through t years may have accumulated funds looki forward to their years of retirement. Pr vision will be made for any such to bu their own homes in the area, as large small as they wish, after plans have be approved by the committee. The owners w have life-time occupancy, and on the dea of the last survivor, the building will becor the property of the community.

This project is the first of its kind Canada. It is an answer to prayer, and dream coming true. It tackles in a constru tive way one of the most distressing proble in the Church. One such project in a Chur the size of the United Church is not enoug especially as it is designed not as an area conference project, but as a Dominion-wi United Church enterprise. Still it is a sta No doubt there will be other men and wom who will catch the vision and make la and money available for more of these. will be a great day when every minister retirement will be assured of a modest hon in an artistic setting among congenial frien and at a rent he will be able to pay. Th may seem like a far-off ideal, but it is n impossible.

ASK THE AGENT

A peculiarity of the stock markets is th among the several groups of shares and the basis of yield through dividends, t liquor stocks sell at the lowest prices. Th is explained by the fact that there are mar people who refuse to invest their money the disreputable business.

A further examination of the financi press will also reveal the fact that sever insurance companies and investment trus have liquor stocks in their portfolios.

Generally speaking, an insurance compar represents a high and creditable form investment. They are regarded as of th preferred class. They act as trustees for th policy holders' money, and such is the reputation that probably many policy holde have no idea that their money is in som portion being invested in the liquors. The are being made partners in the busines without their knowledge. Some actually hav been shocked to learn it.

It might be a good idea for those buyin insurance on a plan which means investmen of their money in stocks to know what stock It would be quite in order to ask the agen

TO WESTERN CANADA

The Director of the Every Family Cam paign, Rev. G. A. Little, D.D., has left fo Western Canada. He will go through to th coast and will hold meetings in various place at which he will explain the operation of th plan, its achievements and objectives. Dr Little is well known throughout the Church We are happy to have him represent th paper in connection with our new metho of distributing The Observer.

HE MODERATOR'S STORY

SEMBLIES—Edinburgh and Belfast

uring our visit to Britain for Coronation we had the opportunity of attending the General emblies of the Church of Scotland, and the Presbyterian Church reland, and I was granted the rilege of addressing both. It impossible not to compare contrast them with our own ieral Council, sometimes to its antage, and sometimes otherwise. Both of these bodies are y much larger than the reme Court of our Church. In tland the Assembly is comed of about 1,600 members, l in Ireland the number must well up to 1,000. In small ntries, where travelling bills low, it is easy to get together ge bodies of people without nous expense either to the indidual or the Church, but in a untry as vast as Canada, if the presentation of the various parts the country is to be at all fair, larger General Council would ean a very greatly increased vel bill. Then, too, in both of ese Churches in the Old Land, e Assembly is an annual event. gathered that they have no body their Churches which holds a sition of anything like the same portance as the Conference does our organization.

The Meeting Places

Again, both in Scotland and Ireland, the Assembly always eets in the same place; the rmer in Edinburgh, and the ter in Belfast, in special sembly Halls which have been ected for this purpose. It may fanciful, but, in my opinion, the ry character of the two Halls phasizes the difference between e two Churches. That in Edinrgh is a parliament house, a bating chamber, where everyng seems to be modelled after e legislative chamber of the tion. That in Belfast is a cirar auditorium, rather of the sic Hall type, which one would agine would be more suited declamation than debate. The hering in Edinburgh is dignil and impressive, even starchy. e representative of the Monh, in the person of the Lord gh Commissioner, is present to d colour and ceremony to the hering, and there is much of emonial manifest, not only in ordinary sessions, but parularly in the public services l gatherings which go along h the regular meetings. I had honour to participate in one h gathering, and join the derator's procession, along with derators from other Churches, St. Giles' Cathedral on Assem- Sunday. In Belfast, on the er hand, there was much less emony, and the atmosphere med warmer and more fervent n in Scotland.

Comparing the two Assemblies, hould be inclined to say that Irish one, on the whole, resembled our General Council more than the Scottish one. I tried to gather impressions of both meetings from delegates who were there, and, over and over, I received from men in Scotland the judgment, "It was an unexciting, a very staid Assembly." I doubt if the Irish gathering could have been described in that way.

(*Continued on page* 28)

Religious News Service Photo

Returning to Sunday School in the Fall.

Back to Sunday School

DAVID I. FORSYTH

During September hundreds of thousands of children went back to thousands of United Church Sunday Schools. While more and more Sunday Schools remain open during the summer, and while for a number of Schools on student-served mission fields the month of September means a closing rather than an opening, a larger number than ever will go back to Sunday School.

"What will the children find?" "Will they be welcomed?"

What will they find? The Rally Day Theme for this year was "Go . . . Make Disciples of All Nations." The order of worship, the story, and suggested dramatization were related to the sending of missionaries to the new mission field in Northern Rhodesia, Africa. The Rally Day offering provided an opportunity to share in this new work, and the story and dramatization should give information and conviction concerning an exciting missionary adventure.

Some will find better teachers because of the summer programme of camps and residential leadership training centres such as Naramata, Prairie Christian Training Centre, Five Oaks, and the Atlantic Christian Training Centre. Primary children will find better lesson materials because of the revisions that are taking place and the increased emphasis on the Bible in the new primary curriculum. Some children will find better organized and more effective Church Schools because of the use of the evaluation plan, "Let's Look at Ourselves," and the setting up of a local Church Committee on Christian Education.

"Will they be welcomed?" Many children found Sunday School teachers who were waiting for them, a few people who were concerned, and a minister and session who believed that the primary responsibility and opportunity is theirs.

The children have come back to Sunday School. What a glorious experience for the Church if they are welcome by prayer, concern, consecrated effort, and a great host who say, "This is our opportunity. We must not turn our backs on these who come to the Sunday School."

Making Jesus Over

Dear Sir,—I thought up a parable today. Once upon a time a blind man and a dumb man sought the blessing of a great healer. To them he gave two blessings—the gift of sight and the gift of speech. The blind man chose the gift of speech, and the dumb man chose the gift of sight, and they left praising the giver greatly, though each had chosen a gift which was useless to him.

What does it mean? Well, the healer is God, and we are the ones seeking His blessing, and always taking something we don't need.

Would you like to see how it works? Consider how people look in the Bible for clues on how to find a way to peace in the world. Some are opposed to all military methods, and they know Jesus only as the peacemaker who converted men by strength of character, and was a pacifist at heart. Others are convinced that might must reinforce right, and know only the Jesus who scourged the temple of money-changers, and checked on his apostles' armory of weapons at Gethsemane. Each sees only his own image in Jesus, and takes the revelation which is useless to him.

If only the military minded would let themselves be comforted by the Jesus who resisted not evil but overcame evil with good, and if only the pacifists would catch the vision of Jesus wielding the scourge. But no, being human, we can only see the other fellow's need to see our point of view.

Making Jesus over to fit our ideas is a favourite failing of us all. Ever since God made man in His own image, man has been returning the compliment, and cutting God down to suit man's designs. The Psalms are full of this "Oh, how I hate Thy enemies" sort of hypocrisy, and have to be read very carefully if the chaff is to be separated from the wheat.

We even make over Jesus' features. Most of the artists' conceptions I know of are those of a man who is far from Jewish in his looks. There can be something charming in this, as anyone knows who has seen a Japanese Madonna and Child, but the practice is dangerous.

One rule of thumb I know for finding whether you are listening to Jesus or to your own ego is as follows: Count the relative frequency of the times you hear "Well done, thou good and faithful servant" and "Why callest thou me Lord, Lord, and doest not the things that I say?"

If you hear any more than one of the first for every ten of the second, brother, you have dialed your own number. Polycarp.

Photo by Editor

Rev. Geoffrey G. Smith and Mrs. Smith, the first missionaries appointed by the United Church to the new field of Northern Rhodesia.

Two Months and 20,000 Miles

Our First Sunday in the Copperbelt

REV. AND MRS. GEOFFREY G. SMITH, Northern Rhodesia

It is still winter in Central Africa, but Sunday dawned as every winter day does, bright and cloudless and cool. We dressed in Sunday summer clothes to attend our first service in the Roan African Church. In the Willys Jeep station wagon, loaned to us by the United Missions to the Copperbelt, the Smith family—Stephen 8, David 6, and Robbie 2½, and Geoff and Jara, their Mummy and Daddy, wended their way down the shaded streets with red brick bungalows on either side—homes of some of the 5,000 European population of Luanshya; past the smelter and mine buildings of the Roan Antelope Mine; past the neatly hedged and white-washed straw-roofed houses of the African section to the Roan African Church.

Although the service had not yet started, as people came in they joined in the singing of hymns. We have heard that "the Africans love to sing," but oh, to hear them! They harmonize as freely as they sing, and the result brings a thrill not felt before.

A crowded Church of about 350 greeted us. Women with nursing babies were sitting at the back handy to the door; then women on one side and men on the other. At the front about 20 little boys and their Sunday School teacher sat on a straw mat on the floor. We were guided to one of the transepts where sat the choir.

An atmosphere of worship not always found in the Church at home impressed us. Rev. Siwale, vice-Chairman of the Copperbelt district of the Central Church of Africa, led the service in a most reverent manner. We sang "All people that on earth do dwell," "Jesus shall reign" to Duke Street, and "The Church's one foundation" from the African hymn book. (We sang the sounds, and remembered the English meaning.) But as we recalled singing these same hymns in China, and in Canada, and now in Africa, we felt again the unity and power of the Church in all the world.

During the quiet singing of a hymn, instead of taking up the offering, the congregation filed to the altar to present their gifts. It seemed much more of a dedication of oneself.

Several new members were welcomed by transfer from other areas, again reminding us of the need in this rapidly growing Copperbelt. During the service, Geoff was inducted as assistant pastor to this congregation. His first sermon in Chibemba consisted of one word repeated after each of seven questions, "Ndesumina," "I am willing," after which each of the elders came forward to extend the right hand of fellowship. Rev. Gordon Morris of the Church of Scotland, UMCB, and chairman of the Liaison Committee, brought the message to the minister and people. After the Benediction, Geoff brought greetings from our United Church of Canada, and assured them that although we were so many thousands of miles away, yet we were one with them in mind and heart.

About 200 remained behind for the Communion Service which followed. As the African minister of the Church, Rev. Isaac Mutubila, waited behind the Communion Table with Mr. Siwale and Geoff, the elders could be heard outside singing "God So Loved the World," to an African tune, as they approached, bringing the elements with them. As they entered the Church, the congregation joined in the singing, a very moving preparation for the Communion Service. After sharing in the broken bread and poured out wine, symbolic of the broken body and shed blood for Black and White alike, we felt truly one with our African friends.

In the evening, we were introduced to the Luanshya Free Church (European) congregation, where Geoff is to be interim pastor until Rev. Hugh Fielder, an English Methodist, returns next February. The congregation consists of Scotch Presbyterians, English Methodists, Congregationalists, Baptists, etc. The Church was full; plans were announced for a larger Church building. Each Sunday over 200 children are in Sunday School, and the pupils overflow into the manse and nearby Masonic Hall. The new building will cost £7,000, nearly half of which is on hand, and a drive under way to raise the rest. Here too, we were given a warm welcome and made to feel at home. So ended our first Sunday in Luanshya, just two months after leaving Murrayville, B.C., and over 20,000 miles of travel. No wonder we offered up a special prayer of thankfulness that night for journeying mercies and for the privilege of serving the Lord in so strategic a place.

"By a Dark Valley"

New Angola Film

ARTHUR REYNOLDS Elmvale, Ont.

How do you make a movie out of a prayer? The Department of Missionary Education has shown us how in its latest picture from Angola—"By a Dark Valley." It has been my privilege to see this picture, and in my opinion it compares favourably with "The King's Man," and is more impressive than "Nakamia."

"By a Dark Valley" is short—15 minutes. It had to be short because, as I have already hinted, it is essentially an illustrated prayer, and prayer of this nature could not be prolonged and still communicate its intensity and depth to those who see it.

"By a Dark Valley" does not have the narrative continuity of "The King's Man" or "Nakamia," but it has abundance of interest. It deals with one episode of an African Pastor's life—the high moment just after ordination, when he is preparing to go down into the valley that is dark with ignorance and fear, bearing the glowing brand of the Gospel. At that high moment, on the rim of the valley, the Pastor kneels in prayer, consecrating himself to his great task and seeking wisdom and courage from God.

It is amazing what has been done with such a simple situation. The pastor asks God for a "sign"—a token of His presence and power, and suddenly realizes that the flowers amongst which he is kneeling constitute that sign, for they speak of the abundant rain from Heaven, and the rain, in turn, speaks of the waters of grace that God has provided in His Gospel to cleanse and renew His people of Africa. The pastor then recalls the triumphs of grace he has witnessed in other valleys and is assured of victory in God's strength.

The movement of this beautiful prayer is thus appropriately illustrated by scenes from Angola. The colour photography, the sound, and the script are all excellent. Here is a picture with a deeply devotional atmosphere, and packed with missionary interest, produced by Rev. Anson Moorhouse with the same artistry and craftsmanship that made "The King's Man" such a superlative picture. It will undoubtedly have a wide circulation throughout the Church.

Scene from the film "By a Dark Valley"—the third African film produced by the Committee on Missionary Education. It is in colour and sound.

rmistice in Korea

Missionary's Report to the Church

ILLIAM SCOTT, Pusan, Korea.

Respite has come to Korea after ree tragic years of war, and we e being asked to tell something the effect of the Armistice on e Korean people, their hopes id their needs.

First let it be said quite frankly at there was none of the happy lebrating that usually accom- anies the cessation of hostilities. he Armistice, as all the world nows, did not win the approval the Koreans. It should be nown, too, that the disapproval id disappointment was nation- ide and not confined to the overnment in power. The great iajority of Koreans are fully onvinced that a stable national fe and economic solvency depend pon the unification of the country nder one government—and that ot a communist government.

The initial disappointment was artly counteracted by the signing f the mutual security pact with merica and the promise of sub- tantial financial aid for recon- truction. Further encouragement ame from the publication of the esolution of the sixteen nations ledging renewed joint action gainst any further unprovoked ggression against South Korea.

Little optimism prevails regard- ng the political conference, but he Korean government and people ow to the inevitable and follow he U.N. lead, hoping for the best. hey know that communist aims emain unchanged, and that only uperlative diplomatic skill can revent the conference from un- ittingly furthering the commun- st long-term objective (and in is Russia is concerned) of omplete control of Korea. They herefore counsel the U.N. nego- iators at the conference to think ong thoughts and to keep two acts in mind: the communists ant Korea; the Koreans don't ant communism.

One immediate and very evident ffect of the Armistice is the resent movement back to Seoul. Vise or unwise, it is an evidence f the people's courage and con- dence and of their deep desire or a return to normal living. eople who fled the capital two ears ago are impatient to return. resident Rhee has been in resi- ence there for over a year, defy- ng friend and foe alike to keep im out of his capital. And now he government offices, banks, big usiness and educational institu- ons have followed suit. The eneral public are still forbidden re-enter Seoul but the trend orth by train and truck continues aily and the population of the apital city is rapidly swelling to re-war figures.

Along with this goes a desire r worthwhile work, independent the dole. As a recent arrival om Canada, with experience in cial work in China, remarked: You have no beggars in Korea. The people all give me the impression they have seen better days and are trying hard to keep their self-respect." This is true. The great mass of displaced refugees ask for nothing better than to be put to work. Manufacturers are clamoring for opportunities to make use of Korea's greatest natural resource, namely, her man-power. Grandiose schemes of competing in world markets may have to be discouraged, but there is an unprecedented opportunity for the use of native ability, wisely directed and given the necessary encouragement.

Korea is receiving such encouragement from many government and voluntary agencies. Chief of them is UNKRA—United Nations Korea Reconstruction Agency—which has been on the spot for over two years, making surveys and planning programmes against the day when fighting could cease. More recently the U.S. government has pledged generous aid under its Point Four Plan, and the relation between this and the U.N. agency has still to be clarified and may delay action.

Voluntary agencies of many kinds are at work—carrying relief and health programmes, making grants to orphanages and to children in needy homes, giving supplementary meals to the school children, working for disabled, planning for better homes and better farm stock, and so forth. All of which is a witness to the sympathy Korea has stirred and a tribute to the goodwill which flows so generously from kind hearts the world over.

We are particularly concerned with the work being done by Christian forces, and particularly the service being rendered by our United Church Mission in Korea. What have we to say about that?

First, a word of thanks to the Woman's Missionary Society and the Overseas Mission Board and to the whole Church, for the generous re-enforcements they are sending us this fall. By the time the new appointees all arrive, our Canadian force will have grown from six to sixteen, with two more Canadians in service with the Y.W.C.A. and Church World Service. This enables us to hold up our heads and feel that we are carrying a worthy share of the missionary obligation in Korea.

Today's Needs

Perhaps the best means of pointing the pressing needs of present-day Korea is to briefly sketch the work we are now engaged in.

1. **Relief Work** must still be given priority. The refugees we are particularly concerned with all come from North Korea, and even with an Armistice can not return home. The majority of them are widows and orphans and older people and look to us for help.

2. **Chaplaincy Work** among the Korean forces will continue, for Korea will be compelled to maintain a strong security force. No work has proved more fruitful in recruiting for the Christian Church and influencing young life from every strata of society and every section of the country.

3. **Work among wounded soldiers.** Hundreds of sick and lonely boys have had reason to thank God for the "big sister" ministrations of our women workers in military hospitals. The union Amputee Project which is providing new limbs and new hope to many victims of war's bombings is earning widespread appreciation. And the blind lads who have learned their new language and felt the warmth of Christian concern will long be grateful.

4. **Work for T.B. Victims.** The war has greatly increased the incidence of T.B. among the Korean people. The hardships of war-time life, malnutrition, unsanitary and crowded housing conditions all have taken their toll. Dr. Ernest Struthers of our Canadian Mission has been asked to conduct a survey and suggest what the missions unitedly might undertake.

5. **Educational Work.** No work is so necessary in long-term planning as educational work. We are proud of our share in the work of Ewha Women's University, Chosun Christian University and The Chosun Theological Seminary. We are being constantly urged to re-establish a regular Boys' and Girls' High School to replace those we lost in North Korea, and whose graduates are playing a worthy part in Korea today.

6. **Medical Work in Seoul and Koje Island.** In former days we

(*Continued on page 24*)

Mrs. H. D. Taylor will visit Korea.

On Tour in Asia

Mrs. Hugh D. Taylor, Overseas Missions Executive Secretary of the W.M.S., left Vancouver, by air, Sept. 17th for a three months' visit in Asia.

Mrs. Taylor will spend over three weeks in South Korea viewing relief work. She does so as a representative of The United Church of Canada on the invitation of UNKRA (United Nations Korea Relief Administration) extended to the voluntary agencies doing relief work in that country. Mrs. Taylor will then spend some weeks seeing work in Japan and conferring with Japanese and Canadian Church workers. This will be followed by a fraternal visit to the Presbyterian Church in Formosa and a visit to Hong Kong, where the W.M.S. shares in several Church projects.

Connor Photos by Stanley Studios, Toronto

Mr. G. Allan Connor, Mrs. Connor, Rev. J. R. F. Story have been appointed to India by the Board of Overseas Missions.

New Appointments to India

Three new appointments to India are announced by the Board of Overseas Missions.

Rev. J. R. F. Story, B.A., B.D., is the son of the late Rev. E. M. Story and Mrs. Story, formerly missionaries in South America. A graduate of University College and Emmanuel College in the University of Toronto, he was ordained by the Toronto Conference in May, and sailed for India early in September.

Mr. G. Allan Connor, B.A., M.Sc., and Mrs. Connor are under appointment to India as agricultural missionaries. Mr. Connor is a graduate of McMaster University and the University of Western Ontario. They leave shortly for Hartford, Conn., where they will study for one semester at the Kennedy School of Missions. They will proceed to India early next spring.

"Bundles For Botham"

ELLEN DAWSON

Director of Public Relations, Saskatchewan Conference Y.P.U.

"Make Missions a must in your Y.P. planning!" This was the slogan adopted last fall by Mae Walker, the new Saskatchewan Conference Y.P. Missions and World Outreach Convener. Mae stressed that Missions, vital, alive, and interesting, should be promoted in every local union, not only through worship and study but also through ACTION. And so it came to be that "Bundles for Botham" was inaugurated.

Requests went out to unions in all corners of Saskatchewan for materials which could be used in Angola by one of our missionaries, Miss Frances Botham. Frankie, as she is better known, is a Saskatchewanite in whom we are interested and justly proud. She is at present in Canada taking a pre-medical course, but soon will be returning to Angola to continue her job of living, teaching, and working with Christ for His Kingdom.

No sooner had the requests gone out than every union, large and small, was concentrating on Angola, studying, worshipping, and organizing drives to collect "Bundles for Botham." Then, from every direction, parcels of all shapes and sizes started to roll in. (The contents included small items not ordinarily sent, such as pencils, scribblers, towels, baby clothes, soap, mechanical toys, music, jewellery, handkerchiefs, etc.) The verandah of Mae's home served as a temporary storage place, from where the parcels were transferred to Carmichael United Church. And here, young people, working busily, enjoyed fun and fellowship while sorting and packing the parcels. After the last "bundle" was tied securely, they were whisked off to the station for shipment overseas.

Shipping charges on 700 pounds was no small item, but this was looked after by contributions of money from some of the unions who were not able to send articles, also by other friends who heard about "Bundles for Botham."

The response to this project was wonderful! The smaller, and the larger unions all entered into it wholeheartedly; and it is hoped that through their efforts some little boy or girl in far-off Angola will soon have extra clothes to wear, or a bright new shiny toy to play with.

Well done Saskatchewan Conference Y.P.U. "For inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Material for this Page should be sent to Youth Dept., Room 523, Wesley Buildings, Toronto 2-B, Ont.

YOUNG PEOPLE'S UNION

Miss Mae Walker, Y.P. Missions and World Outreach Convener for Saskatchewan, addresses one of the "Bundles for Botham" for Angola.

HERE 'N' THERE Around the Bay

Y.P.U. in the Bay of Quinte Conference

BEATRICE McLEAN

May we take this opportunity of thanking the Editor for the invitation to greet you through the Young People's Page of **The Observer.**

The Bay of Quinte Conference Young People's Union includes the Presbyteries of Renfrew, Kingston, Belleville, Cobourg, Peterborough, Lindsay, and Oshawa. Through the years the Conference organization has sought to develop within the young people of our Church a growing consciousness of the need of vital and dynamic leadership in our Church.

Religious Drama

In 1933, the first Bay of Quinte Conference Y.P.U. Drama Festival was held, and it has continued annually with most entries being of a secular nature. In 1953, Religious Drama only was allowed in the Festival. This has created an interest in religious plays throughout the Conference.

Renfrew Union reports that although most players had done some comedy acting, this was the first time they had undertaken something serious. So it was with misgivings that they undertook the drama "The Master's Cup." However, they not only put it on in their own Church but went on tour to Pembroke, Arnprior, and Beachburg. We think they gave something worthwhile to those who attended the services, but they themselves gained much more. The life and message of Christ was made vivid in a way they will never forget, and the Union, which appeared to be drifting apart, became a more united, enthusiastic group.

Camp Quin-Mo-Lac

Young people and Church workers from far and near helped build, on the shore of Moira Lake near Madoc, Camp Quin-Mo-Lac, which was officially dedicated on Labour Day, 1950, by the Very Rev. J. H. Arnup, D.D.

This year the week's Summer School concluded on the Conference Y.P.U. Field Day, August 1st. The Y.P.U. Leadership Camp began August 1st with a special programme for Civic Holiday week-enders. Rev. A. E. MacKenzie of Albert College was theme speaker at both Summer School and the Week-end Camp. What a thrill to have present for both weeks, Cyril Beharry of Trinidad, a theolog student at McGill, and to hear from him of our work among the East Indians of Trinidad.

August 1st to 9th saw some sixty campers at Quin-Mo-Lac for the third Y.P.U. Leadership Camp to be held at this Conference camp site. It was a rich fellowship the campers shared as they listened to the theme speaker, Rev. I. G. Pollock, then discussed under consecrated Bible Study Leaders. Vespers were a highlight as the Dean, Rev. V. E. R. Zufelt of Omemee, spoke on the Ten Commandments.

There are many things they will remember—The issues of "Quin-Mo-Lac Echoes"! Singing as led by Evelyn Lapp! The Party given by the Ladies of the Staff! Morning Worship in the Outdoor Chapel! And so on. Camp showed them how, with God's help, they may be better prepared to accept

(*Continued on page* 22)

Galilean Service at Summer School

The paramount occasion at Camp Quin-Mo-Lac Summer School came with the annual observance of the Galilean Service which was held Friday night. On the clean-washed shore of the lake, comparable to the sands of far-off Galilee itself, was erected an eight-foot cross. For its background was the calm, blue water reflecting the setting sun and the lengthening shadows of the evening. Immediately in front was a fire and an improvised kneeling altar. Then, drawn up before the central symbol was the entire camp of youth and leaders in the form of a huge cross. Each person held a candle. At the right of the cross stood the chief camper of 1953, Don Raffin of Omemee. At the left of the cross stood the chief camper-elect for 1954, William McKenzie, also from Omemee. With the approaching darkness the fire was kindled, and from it the chief camper of 1953 lit the torch which he had been holding. With the appropriate words of his office he "handed on the torch" by lighting that of the newly elected chief camper, who in turn made his remarks relative to the coveted position. Following this the group leaders lighted their candles from one of the torches, and in turn passed on the fire to each camper. In a matter of seconds a great lighted cross appeared. Strains of soft music were now audible slowly growing in volume. Approaching out of the gloom appeared a boat containing a quartet singing the hymn "Jesus Calls Us O'er the Tumult." The music was unique in its effect over the water. Each camper individually approached the cross, knelt for a moment and dedicated or rededicated himself to Christ by the act of placing his written decision on the fire. The quartet having now landed saw each chorister likewise take his or her place at the altar. Then almost immediately they retreated to the boat. The hymn now changed to "Jesus Saviour Pilot Me," and as night and distance caught away the strains of this beautiful number another Galilean Service had ended.

I cannot think of a more important event in the lives of our young men and women than a camp of this nature. Results of this camp cannot ever fully be estimated, but the immediate picture discloses a deepened spiritual significance with three of the young men deciding for the ministry, one young lady committing herself to full-time Christian service, and others contemplating like commitments. H. W. G.

Where Your Treasure Is

)ne of the finest, and saddest, he stories of the Irish struggles "Home Rule" in the early rs of this century is entitled, e **Informer.** The tragic hero in a big bluff Irishman, is visited night by his old friend Danny. Now Danny was in hiding, with rice of fifty pounds on his head, he was longing to get home see his mother. He needed his end to go round and see if the ıse was being watched. All was ll, and soon Danny was with own folk again briefly.

During those few hours, how-er, his big friend passed two sters. The first was notice of the ty pounds reward for Danny. at he tore down with contempt. ıe second was in a travel agency ndow. It offered passage to nerica—for fifty pounds.

Visions of the land across the ean seemed to fill the window. new start in a new land filled e mind with dreams of success, me, fortune. All were within ach—for fifty pounds.

It was more money than he had er known at one time in his life. was the price of Danny.

The struggle with conscience as bitter, but covetousness won. Within the hour the money was the hands of the informer, and anny was lying dead on his other's front steps, shot while ying to escape.

Through the remaining hours the night the informer roamed e city streets. The reward post-s mocked him. He tore them wn. His friends seemed strange him. The underground rebels ew suspicious of him. He pro-sted his innocence so vigorously ey knew him to be the informer. hile running to ask forgiveness Danny's mother he met a aitor's death.

Like more great tales, the story **The Informer** is a protracted rable. Covetousness is a be-ayer. Friends, loyalties, and all the natural affections that raise man above the beast are corroded away by covetousness. Insight is destroyed, for he who covets is no longer able to discern the true riches of life.

Jesus said, "Where your treasure is, there will your heart be also." He looked with sorrow on the rich youth who let his money get between him and the chance to follow the Master into the kingdom of new relationships with God and man.

Life, said Jesus, is more than food and clothing. Seek first the kingdom. Put first the need of others, a life freely given without thought of reward. That is the happiest life, the most "rewarding" life. There is no place in it for covetousness.

The tenth commandment warns us, but it is Jesus Christ who saves us. He raises us from law into life. From him we have the power to love. That power drives out all lesser desires. From the commandment, thou shalt not covet, we step up to the higher commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

The Gospel Glory

Gregory of Nyssa lived 331 to A.D. 396. He is known as one of the four great fathers of the Eastern Church. Among his formative writings is this "new myth of the cave":

The Church receives the light of truth through the torch of prophecy and the lattice of the Law. The Law was a wall of partition through which the original revelation came. The very truth could not pass through, but only a type or foreshadowing. But behind this wall of partition stands the truth which the type foreshadowed. The Church received the first rays of the Word of Truth through the Prophets. But the time came when the very Truth was revealed in the Gospel, and in its light the shadowy outlines of the type of prophecy fade, and the wall of partition is broken down. The house is thrown wide open, and the light of heaven pours in, mingling unhindered with the inner air. No longer need we contrive to catch a few dim rays through a tiny casement; for now the Gospel glory of the true Sun sheds its brightness on all within the house.

DEVOTIONS

Photograph courtesy Bureau of Travel and Publicity

Moses the Lawgiver, bronze casting in the Council Chamber of the Manitoba Legislative Building, Winnipeg.

He Knoweth His Own

Elgar, the British composer, one time said, "The world is full of music. All I do is write what I have heard. I never wrote but a small part. Creation is bursting with song. Sometimes we hear better than others."

Communication with the infinite, observes A. W. Swan, is determined not by the audibility of God's voice but by our capacity to hear. But the medium in which we live and have our being is filled with celestial voices—if only we will listen.

Where one heard noise,
And one saw flame,
I only know He called my name.

(Source unknown)

The Enterprise

One finds more than surface significance in the fact that a contemporary poet, one born of mid-twentieth century travail as we are, writes a play to be performed in a bomb-blasted cathedral. Of the many moving lines in Christopher Fry's **Sleep of Prisoners** few surpass the inspirational quality of these:

The frozen misery
Of centuries breaks, cracks, begins to move;
The thunder is the thunder of the floes,
The thaw, the flood, the upstart Spring.
Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul man ever took.
Affairs are now soul-size.
The enterprise
Is exploration into God.

Peter Gordon White

Prayer

OUR HEAVENLY FATHER, we thank Thee that Thou hast endowed us with minds capable of thinking Thy thoughts, with hearts that yearn for fellowship with Thee, and with capacities to choose Thy ways. We do now seek Thy face. Lift up Thy countenance upon us. Wilt Thou reveal Thyself unto us that we may serve Thee more perfectly. Illumine our minds. Strengthen our wills. Fill our hearts with Thy love.

Save us this day from everything that is sinful and selfish and low. Out of the riches of Thy grace give us increasingly the spirit of the Master, who came not to be served but to serve. Make us more and more like Him. May no unkind or hurtful word escape our lips today, but help us to be diligent in speaking words of wisdom and helpfulness. May we keep in mind always that as we minister to Thy needy ones we minister even unto Thee.

We realize, our Father, that we go this way but once, and all too soon our life's day is over. "So teach us to number our days, that we may apply our hearts unto wisdom." To this end we dedicate anew our time, our influence, our possessions, our all. Amen.—Clyde A. Long.

Curiosities of Literature

"Take It Or Leave It"

NEIL M. LECKIE

This title is borrowed from a small incident which occurred in connection with the recent Shakespearian festival held in the city of Stratford, Ontario. In that city, and within the bounds of the beautiful park through which flow the waters of the River Avon, name-sake of a famous English stream, a suitable theatre had been erected, and from near and far, throngs of interested persons had come to do homage to our supreme poet and play-wright, and to be present at one or both of the dramas which had been prepared for this occasion.

In a neighbouring city, while the function in honour of the Swan of Avon was still in progress, the following brief conversation was overheard by a third individual standing near. Said one lady to another, "Have you been up in Stratford to see the plays?" "Yes!" was the reply, "I saw one of them, and enjoyed it greatly." "And which of the plays did you attend?" And then came the somewhat hesitating answer, "Well, I really forget the name of it. Let me see. I think it was called 'Take it or Leave it'."

Of the remainder of this dialogue there is no record, the eavesdropper having made his "Exit" at this point. But the lady who had unconsciously added this title to a certain long list of Tragedies, Comedies, and Historical plays, might have made the excuse that she had merely lost her way among three or four of Shakespeare's publications already in existence, "As You Like It," "Much Ado about Nothing," "Twelfth Night, or What You Will"; in all of which there is at least a slight suggestion of leaving it to the spectators to be interested or unmoved. In the Prologue of one of these plays, moreover, the writer modestly says that the audience are to like as much of it as pleases them, while in another he even asks for their indulgence as they themselves might seek forgiveness of their sins. And still again, in one of the most successful of Shakespeare's Comedies there is an apology for imperfections and a promise of improvement.

Perhaps indeed it has never been given to any of the children of men to remain always on the hill-top of genius. The imagination flags, the tide goes out, the Horns of Elfland are blown too faintly, and poems, plays, music, pictures are produced of a lower quality than at other times. And when judgment is to be given by those who read, mark, learn, and inwardly digest, it comes to pass that, even as with the two women grinding at the mill, some portions are taken and the others left.

A Large Residuum

Yet with all such diminutions, the great Elizabethan poet does not belong to the class of persons or things to be accepted or declined as we please, like some sauce or confection on the world's dinner-table. He is a pièce de resistance. We cannot live without him. With such vastitude has he contributed to our life, even to the life of those who have not read his dramas or his poems, that, try as they may, they cannot escape his influence, an influence atmospherical, like a second creation of a world. If it be true, as a later poet has written of him, that,

> "All joy, all glory, all sorrow,
> all strength, all mirth,
> Are his: without him, day
> were night on earth;"

then the words which stand at the head of these present paragraphs, though relevant somewhere, have no meaning at Stratford-on-Avon, in England, or at Stratford on the Avon in Canada.

And Scene II

Again, in another Ontario town there was enacted recently the following scene. A young married lady who had been a teacher of children in a school, now living in this town, is sometimes called upon at short notice to resume her former occupation and fill a vacancy for a few days in a school near her home. In such a small emergency not long ago, this lady found herself at nine o'clock of a morning in a class-room of thirty or forty pupils of a different grade from that to which she had been accustomed. Naturally she appealed to the Head-master for some guidance, and from this gentleman received an answer quite as fantastic as that of the lady who had been at the Stratford festival, and more revealing. The instruction of Sir Pedagogue was to this effect, "Oh! do anything you like, so long as you keep them amused; so long as you keep them amused!"

Faith, Hope, Charity! But greater than these is Amusement. Grammar, Geography, Arithmetic, but the greatest of these is Amusement. "In Wisdom and Knowledge shall be the Stability of thy times!" Words good enough for the prophet Isaiah, and for the motto of a Canadian University, but higher still is Amusement. Taxes are levied. Schools are built. Teachers obtain their certificates, but are now told to play a game with the children for half a day or longer, thus at least, like a famous person of another age, adding to the gaiety of the nation. The cane, the strap, severity, silence, all old-fashioned. Let the pupil give rein to his own personality, his own instincts, his own desires. As for learning, let the head-master write that word on the black-board, and beneath it in large letters, the legend, "Take it or Leave It."

THE MUSIC MAKERS

81. A Visit to Wales

FREDERICK J. HORWOOD

Have you ever seen a travelogue film with pictures so real that you felt you were in that far-away country splashing in the blue waters, eating delicious fruits and taking part in festivities? Well, we haven't a film, but we have vivid imaginations. Most of us are good dreamers, so let us try to go to Wales on the Magic Carpet or in a jet plane as you wish, and in a very short time we shall be in England and walk back to Wales, which is so hilly a plane couldn't land, and even the Magic Carpet would curl up as it touched the ground.

Wales is just a tiny country of fourteen little counties. It is joined very tightly to the west side of England so it will not slip into the Irish sea. It looks as if an Irish giant of long ago took a very large bite out of it, but that is just the way the country is made. The Welsh people are very proud of their beautiful land, which contains hundreds of cosy villages and towns snuggling against the sides of hills, some of them having names that are real tongue-twisters such as Aberpergwm, Clywedog, Cyfarllwyd, Ffestiniog, Llanfyllin, Llanidloes, Tremeirchion, Yspytty Cynfin, Ystradffin and Tonypandy. Could you memorize these in ten minutes and spell them correctly? Well, never mind, we have come to a little village called Gwynedd. Now in Wales, dd is pronounced th, so you have a girl's name—Gwyneth, which is easy to remember. This village is like all others in Wales, built in a valley on both sides of the stream, and its stone houses try to climb the hills on either side. The streets are winding and follow the wayward track of calves that first found their way to good pasture many centuries ago. The sloping gardens are all abloom with luxurious flowers, and even the front gates are half hidden by rhododendrons.

Since it is daytime there are not many men about, because most of them work in the mine. Towards evening you will see them coming home, and before they enter the house they will go into a large shed to wash up and change their clothing for something clean. Then you will see inside the house a well-laden table and the faces of happy children as mother serves a special supper, looking prim in a clean dress and apron. After the meal is over, you wonder how they spend the evening. Perhaps Dad will take his euphonium down street to band practice. Two of his boys who can manage a cornet or clarinet will go with him. Almost every Welsh village has an excellent band, and that means plenty of practice fo the players. Remember, the ban that led the Coronation processio last June was that of H. M. Wels Guards. The people who do no play in the band have othe musical activities. The harp is th most popular instrument in Wale and there is one in nearly ever home. It is not like the harp w find in symphony orchestras, bu has three rows of strings and i really quite difficult to play. Th middle row of strings represent the sharps and flats, and th player must put his finger betwee the two outer rows of string whenever the chromatic sounds ar needed. This means that peopl with small fingers have the advan tage, so that girls become mor proficient than boys.

The harp is used chiefly t accompany songs and hymns. Yo all know the tune "Men of Har lech" which is not only a goo song, but when arranged for military band makes an excellen march. Another song "The Risin of the Lark" is supposed to hav been written by the harper Davi Owen, who was returning hom from a midnight feast at thre in the morning and saw a lar ascending as it heralded the brea of day with its song. This is als arranged as a good march for band. Wales is a land of fin singers. Gwynedd, like other vil lages has its own choral society and once a year this choir enter a festival known as an Eisteddfod which is directed by a group o musicians called the Gorsedd. Th leaders of choirs are known a bards, and the chief bard is calle the Archdruid, who holds office fo three years. Most of the singin is done in Welsh. Very rarely ar prizes given. The contestants ar pleased to have the opportunit to sing and receive a few word of praise.

Wales is a land of Churche and chapels. If you were to go t Gwynedd Methodist Chapel nex Sunday I am sure you would hea such tunes as Aberystwyth, Cwm Rhondda and Llanfair. Even th minister's speaking voice woul be musical. As for folk songs, an group of young people in a Welsh village could give you a concer without notice, because they sin most of the time during thei work. There are no saxophon players in Gwynedd, nor juk boxes, nor jazz bands. As fo crooners, they have the very bes in the world, because mother still believe that if a baby is wort having, it is worth a lullaby, an for the past twenty years Mrs Cadwallader, whose husband i paymaster at the mine, has sun her thirteen babies to sleep wit improvised words and music. I we stay long enough we coul hear her through the open fron door of the rose-covered cottag beside the chapel.

Now back to Canada in all it autumn colour. I wonder if w could do our best to make as muc music each day as our Welsh cousins across the sea . . . becaus we are Music Makers.

HE CHURCH: An Evangelistic Movement

nference on Evangelism, Whitby, 1953

G. BERRY Associate Secretary, Evangelism and Social Service

'The Churches stop their work Easter. When the Lord came of the grave, the Christians in!" "We'd rather be in a pper room, than an Upper om." "You cannot name one rson whom Jesus converted rough preaching!" "We have many sophisticated Churches hich are merely social clubs of hich the preacher is the chap-n." These were among the many iking and challenging state-ents made by the forthright cretary of Evangelism of the ethodist Church, U.S.A., Dr. arry Denman, at the Conference Evangelism at Whitby Ladies' ollege, Whitby, Ont., September id-4th.

Dr. Denman charmed and chalnged his hearers, by his telling hrases, humour and wit, calling pon Church and Church mem-ers, including ministers, to be eally honest, really in earnest bout their Christian faith and itness. "The Church," he said, should not be an institution but n evangelistic movement. It hould not settle down into the ut of institutionalism, but rather hould be a living vital organism ver growing and developing. We ught to realize that every great vangelistic movement has used aymen for its task."

Good Leadership

The Conference included outanding leaders in evangelism oth in the United States and anada. Dr. James Clarke, former Vinnipeg United Church minister, ow of St. Louis, Missouri, gave wo outstanding addresses in hich he dealt with the need for new evangelism in our time. The real adversary of Christ is he godlessness of His pious ollowers. The mind of man is ecularized because Church is not piritualized." "The gains of cul-ure are slipping through fingers oo weak to hold them. No one ountry has faith in another, and he very points of the moral com-ass are confused so that good is ade to appear evil, and evil made o appear as good." Man's self ontempt, the resurgence of sad-m, the horror of our city and rban slums, our magnificent acades behind which is hidden he degradation of human life, our ampant racialism, the failure of ience and education to save our orld, were all among the topics pon which Dr. Clarke touched.

The devotional speakers, Rev. mlyn Davies of Yorkminster aptist Church, Toronto, and Rev. orman MacKenzie of Burgess-lle, Ont., gave inspiring leader-hip to the Conference. In a series f addresses on the Ten Command-ents, which closed with an ddress on the meaning of the ross of Christ in relation to the ecalogue, Dr. Davies challenged is hearers with the relevance of he Ten Commandments for our times. God does not hold any one guiltless who treats Him flippantly. Apostacy, idolatry, the centrality of worship, the problems of home life, sex, and other matters were brilliantly woven into Dr. Davies' discourses. Deep insights into history and theology gave new meaning and understanding to the Ten Commandments for all who heard Dr. Davies. Rev. Norman MacKenzie in an opening devotional address challenged his hearers with the necessity for a deep faith in Christ. "Religion today is man centred. Communism as a religion is man centred, but Christianity also is centred on man." In a gripping analogy of little tents with deep stakes and strong ropes Mr. MacKenzie showed how we need a faith that will withstand the storms of life.

The Templetons Were There

The presence of Dr. and Mrs. C. Templeton with the Conference for one day gave added interest to the Conference, and they charmed their hearers with word and song. Dr. Templeton emphasized in his addresses the necessity of personal evangelism. One-third of those won to Christ are won by such personal evangelism, he said. But we must not equate evangelism with techniques nor with theological phrases. We must return to the belief in immediate conversion without believing this is the only kind of conversion. In another searching address Dr. Templeton spoke of peace of mind and man's search for it. The search for peace of mind is not a legitimate Christian goal. The early Church had no peace of mind but a discontented contentment. "When God wins a man and gives him His peace He then comes and disturbs him so that he cannot rest for he knows he has a task to do for Christ."

Dr. J. R. Mutchmor gave an informative address on the Church and peace, pointing out that ministers should not be afraid of the word peace, and should be prepared to preach on the subject of the Church and peace.

Rural Evangelism

An interesting feature of the Conference was a panel discussion on rural evangelism, in which Rev. Norman H. MacKenzie, Rev. Gordon C. Hunter and Rev. J. Melvin Boyd, together with Rev. W. G. Berry, participated. The plans of the Boards of Home Missions and Evangelism and Social Service to initiate a campaign of rural evangelism were discussed along with many other problems and phases of work in the rural areas.

Approximately 200 registered delegates attended, which made the Conference the largest so far in numbers, and most of the delegates voted it the "best yet" in quality of helpful leadership and information. The Sessions of the Conferences were chaired in his usual gracious manner by Dr. James Semple of North Bay, Ont.

Photo "Ottawa Journal"

T. A. S. McKee (right) receives a presentation from the congregation of Dominion United Church, Ottawa, on retirement as Secretary of the Official Board—a position which he held for the past ten years. C. E. Campbell makes the presentation as Mrs. McKee looks on. Mr. and Mrs. McKee are leaving Ottawa to make their home in Fort William, Ontario.

Rain and Memories

When the rain came, it reminded me of a time when Sir Wilfrid Laurier came to our town in my childhood. The meeting was in the rink — the only place large enough. It was not a question then of how many would be there but of how many could get in. My memory is only an impression of a sea of people—and the town's elect on the rostrum—of the deep silence when the speaker rose—and the wonder of his "white plumes shining amid the ranks of war." It is an impression of majesty and grace and of the spell cast by a presence and by words. Then came the rushing of the rain on the roof of the rink. No loud speakers then — no "public address" system—just the voice. But it beat out its words as a silver accompaniment of the rain, as the dominant instrument of a symphony, with the background of the heavens and the night. So it must have been when, on the shores of the Sea of Marmora, Chrysostom beat his music out — "he of the golden mouth."

The time would fail me to tell of Saturday mornings in those distant days—of hide-and-seek in the hay mow of a great barn in time of rain—the shouts of one's play-mates—the curiosity of the horses and cattle as we invaded their quiet—the good smell of hay as one's head was down—and the steady threnody of the singing rain-drops. Or perhaps it was in the "attic" on such a Saturday, with a chosen chum, and the strange treasures of the dim fastnesses and the delicious feel of rain-sound on shingles.

Or there was the summer cottage of those days—when one was "put to bed" — and sighted the strange shadows made by lamplight up in the gables among the cross-members and "two-by-fours." There was the oval shadow of the coal-oil lamp and the whimsical flicker made through a stove-front. There was fitful conversation beyond the partition (going only part-way to the roof) —the turning of mother's paper —and then the rain—"rain from the sweet heavens," rushing on the roof with the softer sounds of the caressing of swaying cedar boughs. Well—the rain still falls on cottage roofs by lake waters with its sweet and solemn and soothing sound.

RAIN ON THE ROOF

HUGH McLEOD, Winnipeg, Manitoba

I am writing this from the shores of the Lake of the Woods. The other night, the "local minister" and his wife came to see us. At the time to go home, it was raining. We gave them a flashlight and they disappeared in the deluge. Next day, we asked them how they fared—and they gave a good report. Not only so, but the minister, describing their crossing of the paved highway, said—"The rain drops were dancing crazily like silver pebbles in the carlights."

Not everyone can see such beauty when he is wet, and bending against the "downpour of the skies." That leads me to say, with gratitude, as to the rare privilege of sitting at the feet of other ministers during the weeks of summer—that there is still beauty in the spoken word in the pulpit —both from the lips of this local minister and from those of his helpers from the city. One finds, not only the inspired, winged word—"a word in season to him that is weary" — but, also, good grammar (becoming rare in other quarters) — and the charm of beautiful words.

But I set out to speak of the rain—and not only of the rain on the pavement—but of the rain on the roof. To the man from the city, this is an authentic sound—as it makes its way down through the branches—and sounds its tattoo on the shingles. I think it wakens echoes—not only of childhood in the summer woodlands but of the time farther back than memory—when our fathers heard it in distant years in the womb of time. Of course, it speaks of childhood too—and soothes the brain of the man who is always a child—and who lets the gathering sound fall on his spirit like "Petals of blown roses on the grass" or like the driving rain as it smoothes the billows on the sea—it calms the spirit that is tempest-tossed.

We have been listening this summer to the broadcasts of the political candidates — and after one makes his easy criticisms, one has still to say that there came on the air many fine utterances, carrying with them a concern for the nation and much cogent argument and, occasionally, a touch of beauty, reminiscent of the days when George E. Foster was a master of the hustings.

CHILDREN'S PAGE

MARGARET G. WILSON

Thank the Lord for His Love

Thanksgiving is a day set aside each year as a special day on which to give thanks to God for our many blessings.

"But," you say, "we thank God every day. We say 'Grace' at mealtime and say our prayers, and each time we thank God for things. Why do we have to have a special day?"

Well, Thanksgiving comes in the Fall of the year just after the farmer has brought in all his hay, wheat, oats, fruits and vegetables. His barns are full. The big grain elevators are full. Warehouses are filled with fruits, vegetables, butter, and meats. The shelves in your own fruit pantries are probably filled with jars of jelly, jam, juices, fruits and vegetables. Perhaps some of you have freezing units in your homes and they are full of frozen corn, berries, fish, chicken, and other good things to eat. Everybody has been busy putting things away with the greatest of care so they will have them in the winter when the stores can no longer get them fresh from the farmer.

Farmers tell us that nobody works so closely with God, or depends so much on God as they do. They prepare the ground each spring and sow the seeds, but unless God sends the sunshine and the rain the seeds will not grow. If there is too much rain, the seeds will rot in the ground or be washed away. If there is too little rain the seeds will dry up and will never grow. So God sends just enough rain and just enough sun. He sends the cool nights and the warm days and the seeds grow and the grain, vegetables and the fruits ripen. Nobody should be able to understand the words of this hymn better than the farmer.

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

So each year, after the farmer has brought in all his crops from the fields—he calls it harvesting his crops—we have our Thanksgiving Day.

Thanksgiving Day is nothing new. We read about it in the Bible, only it is not called Thanksgiving Day. At that time the people often held a Thanksgiving service in their own gardens. Perhaps with the grape arbor as the altar, fruits and grains and vegetables would be brought to the arbor, and on a special day when everything was ready and beautiful, the people would gather for prayer and singing and festivities in thanks to God for all His goodness in making the harvest a full and bounteous one.

When our own country was very new and the Pilgrims came to the United States, they offered prayer and thanks as soon as they arrived in this country. That Fall they didn't have a Thanksgiving Day. They didn't because they had no harvest, and they had no harvest because they had not planted seeds in the springtime. They did not do any planting because they had no houses in which to live and they spent all their time sawing down trees and building little houses, because they had to have houses before the stormy, cold winter days.

That first winter was a very sad winter. The country was so new that the people had no Churches or schools. They didn't even have stores. They just had their little houses. They probably hunted so they would have rabbit and squirrels and birds, and probably bears and deer to eat. But they didn't have fruit and vegetables or the right kind of food, so many became sick and died.

That next spring the people were very busy. They cut trees and dug the ground and sowed seeds. God was good. Rain fell, the sun shone, and things grew.

In the fall they harvested their crop and stored it for the winter. The people were so happy they decided to have a day of prayer and thanksgiving and festivity because of God's great goodness. It was their first Thanksgiving Day. The most important thing to remember is that they didn't boast and say, "Look what we grew in this new country! Just see what we grew and what we are going to have this winter." They didn't place any blame upon God either for the suffering and sorrow and cold of their first winter. Instead they met together, all of them, on a certain day, to thank God for His goodness in making it possible for them to have such a bountiful harvest.

So now we who live in Canada and the United States have a Thanksgiving Day every fall after harvest time, just as the Pilgrims did and just like the people did in the Bible. That is the reason why at this time Churches are often decorated with grain and fruits and vegetables instead of flowers.

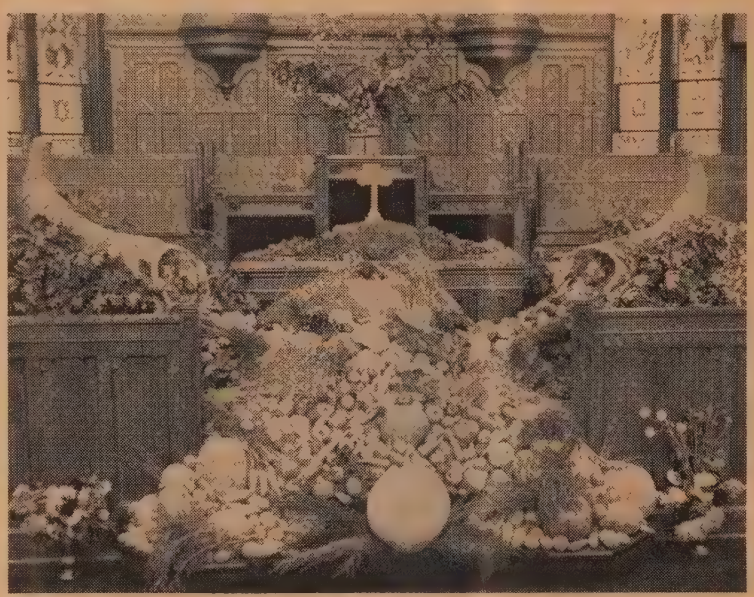
It is a day for family parties. It is a time of joy and gladness, but we must never forget the true meaning of Thanksgiving. We must not become so used to it that we think and plan only for a big dinner.

After thinking about God and His goodness and Thanksgiving, perhaps we will better understand our harvest hymn:

"We thank Thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food.

"All good gifts around us
Are sent from heaven above;
Then thank the Lord,
O thank the Lord
For all His love."

"Sing to the Lord of harvest,
Sing songs of love and praise,
With joyful hearts and voices
Your hallelujahs raise;
By Him the rolling seasons
In fruitful order move;
Sing to the Lord of harvest
A song of happy love."



At Thanksgiving, Churches are decorated with grain and fruit and vegetables. The picture above shows the decorations for the 1952 Harvest Festival in Central Church, Lunenburg, N.S., Rev. E. B. S. Miller, minister.

"Clipping the Church"

The custom of "clipping" t Church or linking hands arou the Church is an old Engl custom that has probably co down from pagan times.

It is almost unheard of in t southern part of England, and carried out only in a few pla in northern England. But t people of St. Oswald's Chur Guiseley, near Leeds, would think of letting a year slip without this festivity.

The word "clipping" mea "embracing" and that is exac what the people do; they embra the Church.

In order to do this, the peo gather outside the Church a form a circle around the Chur by holding hands, and embra the Church. This is the simpl celebration, but in other cities is much more festive.

At Painswick the people para through the street, starting fr the Church and going to the m ket-place, where stands the villa cross and stocks.

After this procession, the peo return to the Church and t children join hands and make circle around the Church. Th times they walk toward t Church and then back again.

This ceremony is followed the eating of a "puppy-dog pi It is thought that when the pag people held this ceremony th real puppies were cooked in pi Now the pies have a small chi dog inside. The pie is more like round cake topped by almo paste.

I'm sure I would enjoy th pies much more than the pag ones, and no doubt the people Painswick enjoy them more, t

Absurdities

Scales

My Mummy has some scales,
And fish have some scales, too
Mummy's scales can weigh the f
But fish scales can't weigh you

Hops

Oh, have you seen a garden
Where the hops grow up a po
You may hop into a garden,
But you can't grow up a pole.

Light

Have you ever caught a feathe
It is very soft and light.
But you couldn't use a feather
To give you light at night.

Watch

I went to watch the trains go
"Chu-chu, chu-chu, chu-chu."
That sort of watch can't tell t
time
As Daddy's watch can do.

Lap

When pussy has a drink of m
Her little tongue goes lap, lap, l
But when she snuggles down t
sleep
She wants a different sort of l

D. Turner-Smith in *Child Educat*

NEW CHURCHES

Dedication at ault Ste. Marie

lgoma's First Church nder Extension Plan

ROLPH MORDEN

It was said of Nehemiah, far ck in the days of Israel's storation after the exile, that his ople "Had a mind to work." his could be said today in regard the building of Emmanuel hurch, Sault Ste. Marie, Ontario, e dedication of which took place 1 August 6th.

Led by the minister, Rev. A. ice, the thirty families that con-itute the membership of the hurch have laboured valiantly nd unceasingly until the present hurch has been built.

Situated on the south side of lighway 17 and about one-half a ile from the eastern city limits, his Church and the property on vhich it is built has been made ossible by the raising of some 18,000 over a four year period y Algoma Presbytery under The Jnited Church of Canada's Exten-ion Fund Campaign. Rather than all too heavily on this fund, Rev. A. Rice and his people resolved to do most of the actual building hemselves. It is estimated that in ime and labour invested in this uilding, the minister and people ave made a contribution of at east $6,000.

Almost any hour of the day during the last year a passer-by would see "A man in overalls," ammer and rule in hand, work-ng with the people and giving ood practical advice on all mat-ers of construction, etc., involved n the erection of the building. That man was the minister, Rev. Alex Rice.

The Church is a credit to the Presbytery. It will comfortably seat 100 worshippers; and it is beautifully appointed throughout. There is a very spacious basement n which is installed an oil-burn-ng furnace, and the basement will e used for Sunday School and ocial purposes.

So this Church, which is the esult of prayer and hard work, s an answer to faith and industry and is a constant reminder to all Christian people that "Faith with-out works is dead."

Our hopes and prayers go with the minister and people that for many years to come this Church will be a centre of spiritual light and moral power in this growing and expanding area of the city.

Dedication

On the evening of August 6th a large congregation, which taxed its seating capacity to the utmost, assembled in the new Church and an impressive Service of Dedica-tion was conducted by lay and clerical members of Algoma Pres-bytery. Rev. J. Rolph Morden, who was Chairman of Algoma Presby-tery during the building of the Church, conducted the Dedication Service. Rev. James Lyttle, D.D., Superintendent of Home Missions for northern Ontario and north-western Quebec, delivered the sermon, in which he commended the enterprise and resourcefulness of the people. Though few in numbers, they had achieved great results, and for the community and people concerned this was an hour of destiny.

Two elders were ordained, Mr. Fred Hatten and Mr. C. Mills, the ordination service being conducted by Rev. Gordon Pickell, Chairman of Algoma Presbytery. The min-ister of Emmanuel then received several adults into membership and administered the Sacrament of Christian Baptism.

Mr. J. C. Pinch, Chairman of the Algoma Presbytery Extension Council, who has given splendid personal support to the building of the Church, expressed his appreciation of the splendid lead-ership Mr. Rice had given to the people, and stated that without Mr. Rice's untiring devotion and effort, Emmanuel would never have been built. Mr. Pinch pointed to the Pulpit and Communion Table, these, he said, the minister made with his own hands. Greetings from the Sault and District Minis-terial Association were brought by Rev. George Innes.

A social hour, at which the Woman's Association of Emman-uel served refreshments from the new kitchen, concluded the even-ing activities.

Taking part in the Dedication Service of Emmanuel Church, Sault Ste. Marie, Ont., were, left to right: Rev. A. Rice, minister, Mr. C. Mills, Mr. F. Hatten, Mr. J. C. Pinch, Rev. G. Pickell, Rev. J. R. Morden.

Photo, Ken Thompson, Blenheim, Ont.

Mr. C. W. Thompson, Chairman of the Building Committee for the new Cedar Springs Church, is shown (centre) handing the keys of the Church to Rev. D. M. Stinson, the minister (right), while Rev. R. Cummings (left), President of the London Conference, looks on.

Church Opened Free of Debt

The Cedar Springs (Ont.) Church, Rev. D. M. Stinson, min-ister, was dedicated free of debt, after three and a half years under construction on the "pay as you build" plan.

Rev. R. B. Cumming, President of London Conference, conducted an impressive service of dedica-tion, assisted by the minister, the Rev. D. M. Stinson, Chairman of Kent Presbytery, who received the keys of the Church from Mr. C. W. Thompson, Chairman of the Building Committee. Mr. Cum-ming preached on the theme "Building to the Glory of God."

At the evening service, Rev. H. F. Kennedy, the oldest surviving minister of Cedar Springs, deliv-ered a sermon on "No Other Foundation." The minister dedi-cated the new organ in memory of the three young men who gave their lives in the Second World War.

On Wednesday, June 17th, a strawberry social, sponsored by the Woman's Association and the Couples' Club, was an enjoyable event.

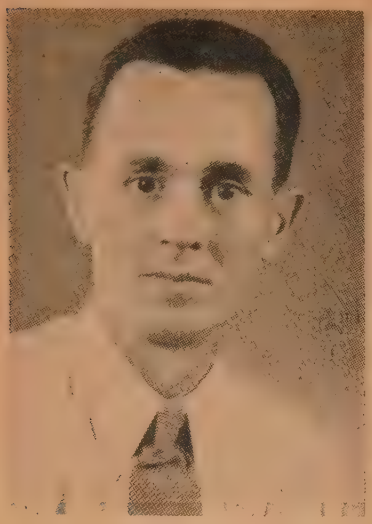
Sunday, June 21st, Rev. Gordon W. Butt of Windsor, who had organized the first Sunday School at Cedar Springs, one of his earl-iest charges, preached on "The Growing Church," and in the evening the Rev. H. F. Ball, of Brampton, the immediate preced-ing pastor, was the guest preacher. Following the service a social hour was spent in the Sunday School room.

Music for the special services was in charge of the Cedar Springs choirleader, Mr. Lloyd Riseb-orough, and Mrs. C. Bowden, the organist. The choir for the con-cluding service was composed of members of her former choirs led by Mrs. A. H. Bunning.

The Church building is of brick with an all-steel frame. The inter-ior woodwork is in light oak. The pulpit and font, also in oak, both of which were dedicated as mem-orials, are the skilled workman-ship of a local carpenter. The auditorium and choir are seated with beige upholstered chairs with oak trim. The flooring is of birch with rich red carpeting. The light-ing is by cathedral lamps. The Church parlour is complete in lovely furnishings in a grey and red colour scheme. The Sunday School room is the full size of the basement, and the furnace room, washrooms, and the modern kitchen extend beyond the main wall.

For a community the size of Cedar Springs, the dedication of a $50,000 Church, free of debt, in such a short time is a truly remarkable example of what can be accomplished through co-operation. It was made possible through legacies, donations, large and small, contributions from the various Church organizations, and many hours of voluntary work, and much prayer.

CHURCHES



Mr. Norman Gemmell, Co-Chairman General Campaign Committee, Rosemont Church, Regina.

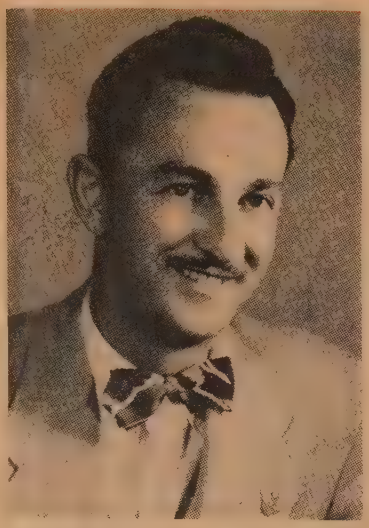
Rosemont Builds a New Church

FRANK MORGAN, Regina, Sask.

Three years ago a delegation from a small congregation in Regina appeared at Presbytery asking help to raise $2,500 to extend and repair their ancient and inadequate building. They had no plans—only the knowledge that something must be done. Presbytery rightly sent them back to draft some plans and began wondering where all that money would come from. This happened so regularly that presbyters began saying "This is where I came in last time."

Today they are already in their completed $75,000 new Church, and by the time this is in print they will have completed the manse for their new minister. What happened? Three kinds of people made it happen. There was the minister, Rev. J. E. Lane, D.D., who is well into his second half century in the ministry. He was the spark plug of the whole affair. Then there was a group of young veterans led by Fred Winn and Norman Gemmell. They stormed Presbytery, the mortgage companies, and the congregations' pocket books like a group of commandos — you couldn't stop them once they got rolling. And finally there were the "old timers" in the congregation led by Mr. and Mrs. W. C. Minor, who had stuck by the Church through good times and bad and were right in there working again.

The new Rosemont Church, Regina, Saskatchewan.



Mr. Fred Winn, Co-Chairman General Campaign Committee, Rosemont Church, Regina.

Someone said "Let's not fool around with repairing, let's build a new Church," then they began talking about faith, prayer and sacrifice; then they lined up with the Regina Extension Campaign, and before they knew it a Church that wanted someone else to raise $2,500 for them had raised a total of $35,000 themselves.

These energetic laymen have built themselves a Church that is modern in every way. The interior is in light and dark wood, with indirect lighting. Dark beams and light pews, dark communion table, light faces in the choir behind it! Even a "bawl" room, complete with plate glass windows and loud speaker from the pulpit, for the mothers of the wee ones.

Downstairs there are adequate Christian education facilities and a well-equipped kitchen.

The Church was finished and then dedicated by the President of Conference, Rev. Robert Hall, D.D. Dr. Lane felt he had done his work and retired for the second or third time (we have lost count). The congregation then called the Rev. Reginald Fox. Having called him, they had to find a place for him and Mrs. Fox and their two children to live. So these laymen are building their own manse after their day's work is done.

Rosemont is one of those quickly growing areas where you go to bed at night with a spare lot beside you and wake up the next morning to find a new family moving in. At first they wanted someone else to build their Church for them — they got a little annoyed at Presbytery when that august body suggested they should pull up their socks. They did. They surprised everyone—chiefly themselves. But they had fun working and sacrificing together. Through faith, prayer, sacrifice and toil, they have become a live and lovely congregation.

Cornerstone Laid

Wesley United Church, Ottawa, Ont., cornerstone was "well and truly" laid on Sunday afternoon, August 9th. Actually two stones were laid during the ceremony. The first stone was taken from the present Wesley Church and it formed a foundation for the cornerstone. Laid by Mrs. Clark McLeod, in the place of her late husband, who had been superintendent of the Sunday School and one of the most active workers and promoters of the new Church, the foundation stone was placed by Robert Carson, an original member of the 45-year-old Wesley Church.

The new Church, to cost in the vicinity of $110,000, is situated on the corner of Main and Graham Streets, facing on Main St. It is hoped that the new edifice will be completed by the first Sunday in December.

Guest speaker was Rev. Charles D. Donald, D.D., of neighbouring Southminster Church. Rev. Arthur J. Love, the minister, conducted the service, and the scripture lessons were read by laymen, Weldon Carson, Ted Clarke, Geo. Chapman and Fred Waterman. Music was provided by the Slater St. Citadel Salvation Army Band under the direction of Bandmaster Jack Norris. J. R. M.

Forest Mills (Ont.) Church, Donald Richardson, student minister, was the scene of an impressive reopening service recently. Forest Mills Church, an appointment on the Roblin Charge in Belleville Presbytery, has b redecorated inside under direction of a committee of lad from the local W.A., and pain outside. The Church was fil with flowers for the service. Richardson was in charge, assis by Rev. S. Spurrell of Bloomfi Rev. J. T. Caswell, Kingston former minister, was the speak He led a rededication to concl the service.

Saint James Church, Up Musquodoboit, N.S., Rev. L. Woolfrey, minister. Record crow attended the reopening service August 23rd, and the 65th an versary service in the evening, pastor presiding. Rev. A. A. M Leod, D.D., ex-Moderator of Maritime Conference, was gu speaker at both services. Church has been completely decorated and presents a fi appearance both interior a exterior. A Church bell was de cated in memory of those who f in the two World Wars, and oth members of the congregation n deceased. A communion tab hymn boards, sign board, coll tion plates and flower vases a were dedicated by Rev. L. Woolfrey.

Open Air Service

Newcastle and Orono (On Churches again this summer spo sored an Open Air Service Orono Memorial Park. The Oro Brass Band contributed to programme. Rev. John Kitch conducted the service, Rev. La rence Turner, Newcastle, offeri the prayer, reading the Less and preaching the sermon.

A Public Address system w provided by a local mercha Mrs. Charles A. Cowan was at portable organ.

Photo "Hamilton Spectator

At the laying of the cornerstone of the new Lynden (Ont.) Church, wh adjoins the old Methodist Episcopal Church, those taking part included, to right: Rev. H. F. Currie, Mr. Wm. Dunham, Mr. Edwin Dayman, Herman Weaver, Rev. T. T. Faichney, D.D., former President of Conferen and Mr. Ray Connell, M.L.A. Cornerstones of the Presbyterian Church 18 and the New Connexion (Methodist) 1860, are fitted into the present structu The trowel was the same as that used in 1889 by Hon. Thomas Bain to the cornerstone of the Presbyterian Church.

Caravaning Across Canada in 1953

IN ONTARIO

The fifty-eight Caravaners from Five Central Conferences all ort with great enthusiasm on r summer's work. In spite of rely different situations, all eat the same heart-warming ressions of gratitude for the erience which was theirs as istian Youth Caravaners. This mer a team travelled as far th as Clute, twelve miles north Cochrane. Another item of erest this year was the enlistnt as a caravaner of one of our M.S. scholarship students from rea.

Among the communities visited re mining towns and railway ntres, lumbering and farming nmunities, summer resorts and w housing areas on the outirts of large cities—all in scatred parts of the province. A visit om a Caravan Team means much the people of isolated comnities. As one Caravaner said, e fact that a group of young ople had come hundreds of miles help them gave the people in ese northern communities a new tlook. . . They received a new eling of belonging to something gger than just their own small urch.

Olive Spence, who worked in miskaming Presbytery, writes: n Monday morning at 7.00 a.m. e set out to cover the 28 miles O'Brien, where we were to meet e manager of the Castle-Trethey Mine and begin our first ssion of Vacation School. It took an hour and a quarter to reach r destination, over the hilliest, ndiest road I have ever driven . But it was very quiet and very autiful in the early morning nlight and we thoroughly joyed the interlude.

O'Brien turned out to be a large earing with mine buildings ound the edge and a great desert slag in the middle. We could t see any homes and so we asked here the children lived. The swer was "When nine o'clock mes, the children will come out the bush like Indians." And ey did! The homes were cabins back out of sight in the bush.

For the Vacation School we re given the use of the mine hoolhouse which was very adeate. There were about thirtyght children in all, about half of em New Canadian, in different ages of learning English. How ey all loved to sing! We learned at they get no music in their hool during the winter, and so ging was a real treat for them. e children, for the most part d very little religious backound. It was hard for us to lieve that even some of the older ildren did not even know the ristmas or Easter stories. But hat a thrill it was on Achieveent Day to hear a group of ildren stand up and recite the 0th Psalm in many different cents. And how gratifying to have a child say, "Ah, is there no school on Saturday?"

We were able to visit all Protestant homes in O'Brien and in Gowganda. We were made to feel very welcome. The New Canadians in particular seemed to be impressed by the fact that the United Church was interested enough in their children to send a Caravan team to them. We enrolled all the Protestant children in the Sunday School in the Home by Mail.

There is a depressing side to the picture of life in these communities, too. After we had been down the mine ourselves, we felt that we understood a little better, how these people would feel a need for some escape, since life there must be very dull. What many of these people have not learned is that the Church and religion can enrich their lives and lift them out of the drabness. There is a great challenge for the Church in this area.

For our living accommodation we were given the Sisco Mine guest house. We were very happy that we were all together as it made easier the planning of school programmes, activities and group worship.

In both communities we met many wonderful people whom we will never forget. They made everything as comfortable and convenient for us as possible. I am very grateful for the experience which being a Caravaner afforded me.

Glee Upshall reports on the Camp Borden Caravan:

"We've got the Caravan enthusiasm down in our hearts!"—was a spontaneous irrepressible song as we neared the end of our two weeks of Christian service and fellowship at Camp Borden.

We had the pleasure of working with the Senior Chaplain and the C.O.T.C. padres in this unique community. Everyone was kind, and made us feel very much at home. We were the second Caravan to visit the camp and conduct an interdenominational Vacation School for the children of the army personnel with Evelyn Lapp as our director.

Six more girls and two fellows comprised the team, each with a class in the lovely new Public School. Members of the C.O.T.C. and several local girls assisted. Mornings hummed busily as we worked, taught, and learned—for our theme "We Would See Jesus" became a living challenge for all of us. Afternoons, we prepared for coming sessions and held games for the older children. There was the Congregational Picnic at Midhurst Park, the Young People's social, Open House for the parents, and the Sunday Service where we had the opportunity to acquaint the congregation with the programme and aims of Youth Caravans.

Devotions strengthened and bound our hearts in the Spirit of Christ and His mission as morning and evening, Caravaners and Cadets assembled in His name. Representing various denominations we found unity and power in our common allegiance and purpose, as we meditated in His presence, aware of our responsibility to His little ones, and of our need for guidance. We know He was with us, and that is why Caravaning was a priceless experience—a treasure to keep.

Photo by Linsley

Standing beside an Army Station Wagon are the members of the United Church Caravan Team who conducted the ten day Garrison Church (P.) Vacation School in the beautiful Camp Borden Public School from July 20 to July 31. From left to right the Caravaners are: Misses Leafa Drew, Moscow, Ont.; Carol Sandell, Magog, P.Q.; Carol Ceasar, Lion's Head, Ont.; Evelyn Lapp, Director of School, Markham, Ont.; Glee Upshall, Vineland Station, Ontario; Anna Hoffman, Owen Sound, Ont.; and Margaret Anguish, Paris, Ont. Seated are George Simons, Welland, Ontario, and Ken Purden, Toronto. While at Camp Borden the girls were guests of the RCAMC. The boys were guests of the RCAC. To a splendid group, Camp Borden says "thank you for a job well done"

IN QUEBEC

Elsie Bunner writes: St. Laurent is one of the fastest expanding districts in Canada. Situated on the outskirts of Montreal, its population in the last five years has doubled to about 30,000, most of the people having arrived in the last two years. St. Andrew's United Church, already filled to capacity, asked for a caravan team to conduct a religious survey of the district, and so a team of three was sent there from Ontario.

Climbing up planks to reach the front door at some of the new homes, hiking up and down miles of stairs in apartment houses, and then being greeted by strangers in all sorts of attire, were everyday experiences.

We also found time to make a survey in Cartierville, and much to the embarrassment of one caravaner her footprint was left in the fresh cement of a street there. Two members of the Church, one a former Caravaner, served enthusiastically with our team.

Out of over 1,500 calls made we discovered 245 United Church families. We would not have been able to accomplish so much if it had not been for the excellent preparatory work done by the members of a special committee in the Church. Our findings were plotted on a large map of the district showing members, adherents and newcomers. Then a Committee will study this and see if another United Church should be built, and where.

On the two Sundays we were there our team helped with the Church services and conducted the Sunday School. We also attended a Montreal Presbytery Y.P.U. splash party, as well as making a sight-seeing trip around Montreal.

Our daily devotions together bound us as one team under the leadership of Christ. We prayed that God would go with us each day when we set forth, and indeed He was. It was truly a privilege to serve Him in this way. Through this survey, provision will now be made for these United Church newcomers. Most of the people we

Photo by Linsley

Busily engaged in creative finger painting is this group of Beginner Children at the Camp Borden Garrison Church Vacation School. The Caravaner in charge of this group was Miss Carol Ceasar of Lion's Head, Ont. Her assistant, Officer Cadet Gregory Armstrong (RCAChC) of Montreal, is seen in the background. Miss Sheila Carr of Camp Borden also helped with this group.

met were grateful to know the Church was interested in them. Included in these were some who were lonely and some who came from other countries.

For me, as for others, caravaning has indeed been a challenging and inspiring experience!

Isabel Frith reports from southern Quebec: As we travelled by bus from Montreal through the picturesque Eastern Townships, we became excited about reaching our destination near Lake Memphramagog on the U.S. border.

Cordial hospitality was ours throughout our two week sojourn. The ladies in Beebe and Graniteville kept the pantry of the manse well supplied with tasty baking, which was much appreciated.

Graniteville being three miles from Beebe, we travelled to and fro each day. The minister provided transportation daily for some 13 youngsters who lived a distance beyond the Graniteville Church where the School was held.

Our mornings were devoted to the School, where registration reached the 62 mark. The children attended faithfully and were very enthusiastic, especially since they had no Sunday School.

The closing service on Friday night was attended by parents and friends of the children who filled the lovely little Church. The children entered the Church singing the theme hymn, "Tell me the Stories of Jesus," each carrying a white hydrangea blossom, which was placed in a large cross backed by cedar branches. The little children demonstrated finger plays and recited Psalm 100 in unison. The older groups recited the chapter on Love and the Beatitudes in choral speech.

Following the vesper hymn, sung by the children, the congregation retired to the basement to view the handwork which the children had created — the little ones decorated the kitchen walls with cut-out crayoned flowers— the older boys and girls displayed the interior of a synagogue, a rock tomb, a Palestinian house with courtyard, together with cattle, lamps, water jars, etc. The evening closed with the ladies serving refreshments to the 125 assembled congregation.

Our afternoons and evenings were spent in preparation and in visiting members of the congregation, making ourselves known and explaining the purpose of Vacation Schools. On the two Sundays our team of three took part in the three services on the field.

In all, the two weeks proved most inspiring for the leaders, and we came away convinced that it was an experience no young person should miss.

IN NEWFOUNDLAND

Ruth Tillman writes: The story of caravaning in Newfoundland is an exciting one. Last year there were five volunteers. In 1953 ten young people volunteered. A training period of five days at Loon Bay included two Church services, a demonstration Vacation School; Bible study and worship; and a work period, when the caravaners packed up camping equipment which had been used for C.G.I.T. camps. This involved taking down tents, packing cooking utensils and dismantling two stoves!

The Church moves into a new housing area. Caravaner Ethel Allison makes a survey of a new street in St. Laurent, Montreal.

Five of the caravaners formed a team working with Nancy Edwards, a W.M.S. missionary. They spent a ten day period at Summerford in Notre Dame Bay and while there took part in eight Church services over two Sundays, had two Vacation Schools at Summerford and Virgin Arm. The team also spent a ten day period at Hillgrade on the Herring Neck charge and again had two Vacation Schools, Hillgrade and Fairbank. The team visited shut-ins, including Mr. Geo. Maidment, age 92, of Summerford, a former lay reader in the Church. They met with Sunday School teachers, a Canadian Girls In Training group and a W.A. Even on their return to Lewisporte, the caravaners were able to be of service, for they helped to entertain and look after a family of five little children who were travelling with their mother on the same passenger boat! The team members were: Marcia Eveleigh, Velma Hicks, Marjorie Hollett, Doreen Barnes, and Leslie Upward.

The other five young people worked with Ruth Tillman, another W.M.S. missionary, spending the first ten-day period at Clarenville on the Shoal Harbour charge. Two Vacation Schools were held, at Clarenville and Georges Brook. On the two Sundays a total of 13 Church services were conducted by the team, as well as four Sunday School sessions. Two picnics and some visiting kept the team busy. The second ten-day period was held at Swift Current, where a Vacation School was held, as well as one at Garden Cove. Both these settlements in Placentia Bay are experiencing sudden increases in population because of island settlements nearby moving into the mainland, so it was a strategic time for the caravan team to be there. The team members were: Joan Jewer, Ethel Hayward, Jean Howell, Mary Parsons, and Melvin Ralph.

Looking at the statistical side we estimate that both teams conducted 35 Church services at which there was approximately 2,000 people. Eight Vacation Schools were held, to which came 357 children (this does not include the little two period practice Vacation Schools at Loon Bay). We have no way of evaluating what this meant to the communities or to the caravaners themselves. Yet we do know that the warmth of the response from the people indicated their interest. All our Vacation School closings were extremely well attended and each community gave generously for the caravan expenses. One man stopped me on the road and said, "Are these young people trained for this work?" When I told him what a brief time of training they had with us, he said, "Well, they have certainly done a good job!"

So often during the caravaner's periods of Bible study and worship, we were conscious of our fellowship in the Body of Christ. Each team read the book of Acts together and studied "The Story of the Church." One team member thoughtfully remarked, "Why is it I enjoy teaching in Vacation School so much better than day-school teaching?" Then answered his own question: "I think it is because we do this as members of a concerned fellowship — too often day-school teaching is an individual, lonely business." Ten enthusiastic young people have promised to do all they can to spread the good news of this kind of Christian volunteer service to others.

IN MANITOBA

Isabelle Mills reports: Will you go with us to Greenwood United Church in Winnipeg? It is Sunday morning, July 5th. There is a hush in the congregation as thirteen of Manitoba's young people from all parts of the Conference are publicly dedicating themselves to a summer of service for their Church and their God. Rev. D. Conly is assisted by Rev. Ted Leighfield, Christian Education Secretary, and they solemnly p sent to these young people t commission for service in t Master's name.

Now will you climb aboa buses, trains and automobiles various vintages and follow t thirteen as, their three day trai ing course ended, in groups three, they set out for places li Rossburn, Minitonas and Tynda Something in the commissioni service that morning has giv them a glimpse of the spiritu strength, and power for go which they possess, and they a eager to arrive and begin th work.

Of course we shall not be ab to visit all fourteen of the co munities that are served in t period between July 6th and Au 1st. But if we choose any one the six groups and spend a we with it, we shall be able, by mu tiplying the number of commun ties served, to realize somethi of the great contribution by Ca avan workers in Manitoba in 195

You are surprised as we ar to discover that the people in t district have long since be alerted to the coming of t caravan, and have already ma practical provision for the physic needs of the group. All this pre aration must have required a go deal of work and foresight on t part of the committee of twent or so, who have worked all wint to have the spade work careful finished for the summer sowing

How quickly the week goe Every morning we begin the d in quiet worship with the tea We cannot fail to notice how, each member of the team tak his part in the worship, he himself, brought nearer to G and spiritual reality in his attem to make the worship meaningf for the other members of t team. In fact, during the who day, as we stand invisibly on t outside looking in, that is the o truth of which we are most co scious. The happy little children the morning Vacation School gr immeasurably as they participa in worship, creative drama, sin ing and craft work, and as th listen to the Bible stories simp and, beautifully told for them the team. The parents and t adults warm to the opportuni they have to meet and enterta these young people who are doi so much for their children. Th come in the name of the Churc and so the adults confide litt worries and problems to the and, in turn, they are eager begin work in C.G.I.T., Ty Y.P.U., and Sunday Schools, sin they have had assistance with t details of organization. They w never be quite the same eith after their brief encounter wi these sincere, capable you people. But, more than any, t workers themselves have grow Always, if one takes the time help some one else along a ste path, he finds that he, himse has reached a higher summit th he has known, and that a ne horizon which he has not kno stretches before him.

(*Continued on page* 18)

outh Caravan Japan

N MacLEOD, Japan

'Can I be of any help to you?" e speaker was a young Japan-, and the words were addressed Ian MacLeod, a United Church ssionary in Japan, who, with o young Japanese students, was uggling with a large tent, 36 t by 18 feet, which had been ught with money sent by The ited Church of Canada Board Overseas Missions. It was the st time any of them had put up large a tent, and the task emed a little beyond them. mehow, at the crucial moment, ung people materialized from all er, and amid much shouting of vice and caution, the tent was ised flapping in the wind.

In Kuttchan

The date was July 13, 1953, and e Hokkaido Christian Youth aravan, sponsored by the National hristian Council of Japan, was etting established in the town Kuttchan, which lies in the adow of Mount Yotei, the Fuji Hokkaido, towering almost ,000 feet above. The missionary nd six Japanese university stud-nts, coming from various parts Japan, were setting out on an vangelistic caravan that was to st over three weeks, and take em to towns and villages that ng the foot of the mountain, here from one year's end to the her, the gospel of Christ is never eard. In some places no one could emember when there had ever een a Christian service.

Hokkaido is the northernmost land of Japan. It is the same titude as southern Ontario and as about the same climate. Here e Japanese government plans to ttle five million repatriates from e mainland. The Church of hrist in Japan is launching a rogramme of Church expansion parallel the government pro-ramme, and has appointed three anadian missionary families and e single man to this pioneer vangelistic work.

For the next two days the ravaners gathered, some from aru, one from Yokohama, one om Dairy College, a Christian gricultural college in Hokkaido, o girls from atom-bombed Hiro-ima. One of these had lost all r friends in the bombing eight ars before, and had barely caped with her own life. It was group of young people who had

dobe bricks drying in the sun. These re carried by African campers half a mile to the new Church site.

Photo by D. A. Clugston

This is a dairy farm on Hokkaido, northernmost island of Japan. Because the climate is much like Canada, the Church of Christ in Japan has appointed three Canadian missionary families and one single man to do pioneer evangelistic work in this area.

much to contribute of experience, talent, and youthful enthusiasm. Within a day, all seemed to be old friends and were pulling one another's legs right and left. Equipped with camp cots, kerosene stoves, and pots and pans, the group camped in the tent, sleeping, girls on one side and boys on the other side of a canvas curtain.

Three evenings later, the group was seated around on their camp stools, looking a little crestfallen. It was the end of the first day of meetings. The afternoon children's meeting had gone quite well, but the evening meeting, in a rented hall, had not been a raging success. With movies advertised, the hall had nearly filled with children, who came to talk more than to listen. The movie projector blew a fuse, and slides had to be shown instead. Even though the younger children were sent home before the address, the middle school children who remained were noisy and kept drifting off home by twos and threes. The missionary wondered if the adults were able to hear, let alone absorb what he had to say.

As they sat about afterwards, discussing the evening, the young Japanese who had offered his help on the first day spoke up. "I think you should hold your meetings in the tent, and not bother with movies or slides. Just speak to those who are earnestly interested in studying Christianity. What you said this evening seemed to hit my own experience right on the head."

His advice was taken, and from then on, meetings were held every evening in the tent, with attendance that was not much to boast about, but which seemed to consist of earnest enquirers and always included our new friend.

In Kimobetsu

"If there is anything I can do to help you, please let me know." This time the speaker was a fine-looking young employee in the office of a large cannery, on whose grounds the tent had just been pitched in the town of Kimobetsu. The day had been spent in moving from Kuttchan, two trips by car and trailer being necessary, and the group was ready to turn in for the night. "I want to welcome you to our town, and would like to help in any way I can. I shall be interested in attending your meetings," said our new friend. He was as good as his word, and came every day, remaining afterwards to talk long into the night with the missionary. Here meetings were held for four days, with the usual children's meeting at 4.00 and the evangelistic meeting at 7.30. The caravaners made a fine vocal septette, and not only invaded the local town broadcasting stations to sing and announce their meetings wherever they went, but used their amplifier to sing and give out announcements on the street. Another method of advertising was to tour a town with a car, calling out the place and time of the meetings with a megaphone. While at Kimobetsu, three went over to the neighbouring town of Kyogoku for two evenings to hold services, possibly the first ever to be held in that town.

One afternoon, while they were camped on the school grounds of Rusutsu, another town further along the line, a young man came just after dinner, bringing a bottle of honey as a gift. He had been walking all morning, and had come a distance of 12 kilometres in order to talk to the caravan members. He had attended the meeting two evenings before, and something had stirred in his heart. He sat talking with the missionary for nearly three hours, and remained for supper and the evening service, earning a drive home over a road that was more like the bed of a stream than a road.

Here it was that the finest turn-outs were met, some people attending the whole four nights of meetings.

Perhaps the seed of the gospel lodged in some other hearts as well, and will bear fruit in God's good time.

African Campers Hail Canadians

(Letter from an African Leaders' Camp to the Young People of Canada)

Missao de Camundongo,
Gandavila Camp,
C.P. 27, Silva Porto, Angola,
August 10, 1953.

To All Our Brothers in Christ among the Young People of Canada:

From July 28 to August 10, we have been living here in the woods together, in fresh grass houses, at our Young Leaders' Camp. Here is the programme from six o'clock in the morning until nine o'clock at night:

1. Prayer in the huts
2. Jerks (outside)
3. Morning hymn (all in a big circle)
4. Mush
5. Bible Study
6. Project, Church Building
7. Noon—time to eat again
8. Rest and private prayer
9. Firewood—to cut and carry
10. Songs and handwork (Handworks are the "Things that do away with laziness")
11. Football and folk games
12. Supper
13. Campfire fellowship and "Onjango" or Palaver time
14. Bedtime

These things that we have written here tell what our boys and leaders did for two weeks. They did them with great joy in their hearts.

One of the hardest things we did was to carry sun-dried bricks on our shoulders for half a mile to build our Church at the Gandavila Center. Ah, brothers, that was hard work indeed because those adobe bricks are very heavy. Not only we worked but our missionaries too. We sweated together. And now we can say with joy that our Church is almost finished. It lacks only the roof. There remains to be cut 500 bundles of grass and 200 poles to make the roof.

When we heard that these days you also are in camp, we said, It would be good to send our greetings to you. **"Kalungi."**

We have great hope that from amongst you there will come forth teachers who will come here to work in the field of our Father God. There is much work but few workers.

That is all, goodbye,
May God Bless You.
We are your brothers in Christ.
Pastor Adolfo Chipaca Chipeta
Pastor Marcolino Chico Chingaguela
Senhor Elisio da Fonseca (Director)

New Books

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By Alan Paton, author of *Cry, The Beloved Country.* A young white South African police lieutenant, idolized in his community, violates one of the strictest national laws governing the relationship between black and white. This story of a conscience-stricken man is a book of the first importance. $2.10.

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CARAVANING

(*Continued from page* 16)

It is the end of the week. Everything is bustling with activity in the little community which we have elected for ourselves for this is "Achievement Night." This night has been planned by the caravaners so that parents and friends may see some of the activities and accomplishments of the past week. The children are radiant, and the adults jostling tiny children on their knees wait for the programme to begin. There is a warmth going out from them to the three young strangers that we cannot help but feel and respond. Even the children feel that night something more of the happiness and unity of a Christian fellowship.

The caravaners stay behind for a quiet little service of worship before going home to pack their bags for another week in another community. They feel exhilarated by the success of their evening, and they feel grateful, too, to God for the experience which has been theirs. After the worship we follow the leader of the team home and watch quietly over her shoulder on that last night as she enters the day's work in her "log" book.

"We were all astonished," she writes, "when, at the close of the (worship) service Mr. F. asked if he might add something, and told us that, in working with our group, he felt he had had a great religious experience. And — this we almost hesitate to add, for it seems unbelievable — he told us he had attended the Templeton meetings in Winnipeg, but the experience he had gained from Caravans was far deeper and more thrilling than he felt there. This is a humbling and frightening thought, that, in the hands of young people lies such power, if used rightly."

The light goes out in her room and we slip away. We want to be in Winnipeg at Gordon United Church on August 1st, 2nd and 3rd for the Evaluation Week-end. The thirteen will be back together again to discuss their summer's experiences, to assess their own strengths and weaknesses, and to share with one another something of the intangible things of the spirit which have been picked up along the way. We shall enjoy that, too, but meantime we want to think. ". . . in the hands of us young people lies such power . . ." The words are repeating themselves over and over in our mind. How wonderful that Manitoba has harnessed a fraction at least of that power to its Christian Youth Caravan Programme! What a challenge to our Church not only to keep that power in their hands, but also to "use it rightly"! What a shot in the arm for older people who have been worrying that this generation of young people might be forsaking its spiritual birthright!

IN SASKATCHEWAN

Helen Moats says: "When people tell you how much you have helped their community, you thank God that such an opportunity has come your way.

"The more freely I entered into the activities of the community, and the more interest I took in their interests, the greater was their response to my work and the richer was my experience.

"She made us feel that we were playing a very important part in His plan in that district, and was extremely encouraging.

"This being my second year on Caravans, I was a little more aware of what to expect, but I learned something new and different each day I was out. Above all, I believe we learn humility. I've realized how weak and ill-prepared we are, and yet the people of these communities accept us wholeheartedly. . . . Many people with whom we spoke were rather amazed we would spend our holidays doing such work."

"We've had a wonderful two weeks filled with priceless experiences."

These are the remarks of some of our twenty Caravaners as they returned from busy weeks in rural Saskatchewan. Although they were few in number, they managed to conduct a week of concentrated Christian Education in each of twenty-two communities all over the province, from the U.S. border to Shell Lake and Carrot River in the north. In spite of a bus strike which made transportation an added ordeal, the Caravaners were still most enthusiastic for their cause, no matter where they went. One team wrote: "Now we expected that, being fifteen miles from the nearest town and about a mile from the closest neighbours, we would be lonesome away out here. Lonesome! We hardly had a chance to look the place over. This just proves how really friendly everyone is . . . we feel we have lost a part of us as this district is just like a second home."

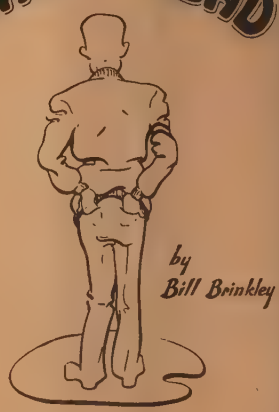
Caravaning is no longer a novelty in Saskatchewan. The teams are sought after eagerly by ministers and students alike. We try to choose the most needy areas, realizing that it is all too little that we can do in one short week. Wherever the teams go, they are encouraged by the wave of new interest in the Church stimulated by even this brief visit. The young people who become Caravaners find that here is one place in the Church where they are filling a vital need. Here is an activity that taxes to the limit all of their energies, mental, spiritual, and physical. It is a job that is bigger than they, but they thrive and grow on it. Many of these young people are seeking a vocation. Will it be Church work? Some of our Caravaners find this an opportunity to experiment and see. For some, the answer "yes" has come. Recently, it was a real thrill to see one of our first Caravaners commissioned a missionary for overseas work in the Church.

Caravaning is not all work. Play brings other friendships and rural hospitality usually over-

(*Continued on page* 19)

Everyone's talking about

MARBLEHEAD



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A REVELL PUBLICATION

I Believe in People

By Archer Wallace. (Toronto: The Ryerson Press.) $2.00.

Those who know Archer Wallace's work will need no other incentive to read or re-read this, one of his best books. There is sound philosophy and good religion in it, and these find expression not in abstractions or generalizations, but through living character. The book is full of people, real people; reading it is like being present at a reception where one meets the choice souls of many centuries and many lands. The author introduces his readers to a succession of individuals who are as human as they are noble, and noble because they are human. Preachers and others will find wealth of illustration here. Young people will find their circle of acquaintance widened and their understanding enriched by perusing it. Many allusions in speech and literature will come alive for those who know this book. This is the third edition.

It would be a mistake to think the title betokens the sort of rosy optimism that turns a blind eye to the unpleasant features of experience. Indeed, the strength of the book is that it squarely faces the tragedy and the squalour in the world and shows how they have been surmounted and woven into the pattern of life by men and women of faith, in such a way that the beauty of the pattern is enhanced. Archer Wallace believes in people because he knows people and finds them worth believing in.

F. H.

elms the Caravaners. Even the ildren enter into the spirit. rote one Caravaner: "Every on I see a long procession of ach pails passed to me and 'Try me of mine.' My shattered ure!"

We need so many more of these venturesome young folk, but we ed never worry as long as our orkers say, "I think that if every aravaner got as much out of eir two weeks as we did, then aravaning is definitely a thrill- g experience no able-bodied oung person should pass up. ven if we think our talents are mited, it's surprising what one an do in a community which cks leaders working in Jesus' ame."

IN ALBERTA

Mrs. Marjorie Fowle writes: he effort expended by members f the South Alberta Presbytery n their experiment with Youth aravans for Vacation Schools as well rewarded by the far- eaching results. Not only did the hildren receive excellent instruc- ion and opportunity for growth n the well conducted schools, but lso the volunteer leaders, the arents and the congregations eceived inspiration and assistance n their spiritual growth.

The 17 members of the Caravan eam enjoyed their work experi- nce, and many expressed their esire to assist next year and to nterest their friends in Caravan ork.

All the Caravaners gathered in ethbridge on July 4th to make lans to prepare for their work nder the direction of Miss Roma od, Miss Jean Kemp and Rev. eo. Young. A school, directed by iss Jean Angus, was also held or the local workers on the Bow sland Charge. It is felt that more chools for local leaders will help o make the work more effective nd lasting.

The Caravaners went out in roups of four, with one acting s director of the Vacation chools. Each worker spent at east two weeks with the Caravan; ome stayed for four to six weeks.

A study outline for Juniors was repared by the Youth Caravan ommittee. It is hoped that more f this material will be compiled n future years.

The memory work in particular as enjoyed by the children. Pas- ages of the Bible including the 3rd Psalm and 1 Corinthians 13, ere memorized and recited.

It was gratifying to the mem- ers of Presbytery to see the way n which the Caravaners were eceived into the homes of the hurch-loving people.

Next year, with greater co- peration from the clergy, and ontinuing assistance from experi- nced leaders, we plan to have an ffective Vacation School in every hurch and community.

IN THE MARITIMES

Elton Davidge reports: "Thank ou very much for sending the aravan up our way. The results ave been very gratifying. There has been a general rise of interest in the Church among the people in those two points. In fact the whole Charge has benefitted."

These are the words of one minister writing in appreciation of the work of a Caravan Team. And others made the same re- sponse. "The girls did a wonderful piece of work with Vacation Schools in this area," said another.

Such tributes are a true indica- tion of the value of Caravan work, of the fine people who are giving their time for this work, and of their very worthwhile achieve- ments.

This year saw five people come forward to go Caravaning in the Maritimes — Shirley Penney and Ruth Holmes from Sydney, N.S.; Freda Blaikie, Upper Stewiacke; Mrs. Ferne Logan, St. John, and Anna Matheson, Charlottetown, P.E.I. All but one were able to give the full five weeks.

The first week of Caravaning was spent in training, which was done in the Sackville United Church. An important part of this was the Lab School held for three mornings, when some 25 children came for some Vacation Church School sessions.

The five Caravaners were divided into two teams and concentrated their work in four neighbouring Charges. Three of these Charges have a total of 21 Preaching Places, and the fourth is a sum- mer student field with one point rather isolated. The major activity engaged in by the Caravaners was the holding of six Vacation Church Schools. In two instances the girls held a School in one community in the morning, and in a neigh- bouring community in the after- noon. One team was instrumental in starting a C.G.I.T. group, and another made a special project of visitation with the Family Life Programme materials. In addition to this they assisted in a number of Church Services. One team was able to have Church for two Sun- days in a village which the student minister can only reach during the week.

A very successful change in the pattern of working was instituted this year. Formerly the Caravan- ers stayed in one place for only a week. This year they stayed for two weeks. Going in on Saturday they helped in services on Sunday, met with local leaders for their V.C.S. on Monday and Tuesday, and began their School on Wed- nesday which continued on until the following Friday.

Caravaning is now an estab- lished thing in the Maritimes. We are very appreciative of the ser- vices of those who have taken part, and look forward to the opportunities of the future.

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The play house and sand box were popular places for the children at the Naramata Leadership Training School this summer. The "Child's Garden" was officially opened in August. Miss Dorothy Carson, Play Supervisor, may be seen standing by play house.

Bursary Fund

The Memorial Bursary Fund established in memory of the late Group Captain R. M. Frayne, D.D., has reached beyond $1,200, stated Dr. Wm. C. Graham, Principal of United College, Winnipeg, Man.

At the time of Dr. Frayne's sudden passing, the family re- quested that in place of flowers, friends might like to contribute to a Memorial Fund to assist young men attending United Col- lege in preparation for the Chris- tian ministry. Contributions have been received from all across Canada and overseas to such an extent that it is hoped that the fund will reach a sum which when invested will provide a Bursary each year in perpetuity to be awarded to some deserving student at the Annual Theological Con- vocation of the College from which Dr. Frayne graduated.

A book entitled **The Happy Warrior** is being published by The Ryerson Press, Toronto, later this year, which will include a biog- raphy of Dr. Frayne.

Naramata (B.C.) Church held a Raspberry Social under the aus- pices of the Woman's Auxiliary. Mrs. James Gawne told the story of the establishment and growth of the local Church, and Dr. J. S. Daly of Trail, B.C., read an inter- esting outline of Church activities during the past forty-two years.

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A Puzzling Statement

Dear Sir, — I feel that our United Church is greatly honoured in having as its Secretary the Rev. Gordon Sisco, D.D. I refer particularly to the great service that he is rendering the Church just now by his timely articles on Reunion, and others. Believers in ecumenicity need solid foods that they might grow thereby, as well as the "sincere milk of the Word."

But there is one statement in Dr. Sisco's article "Barriers to Reunion" that has got me a bit puzzled. In his skilful delineation of the Anglican position he is categorical in saying that "we (meaning The United Church of Canada) are willing to accept episcopacy 'for the good ordering of the Church' if it will further the cause of union." Does Dr. Sisco mean that it will further the cause of union with the Anglican Church in Canada or is he hopeful of a larger and more universal union emerging therefrom? My own feeling is that our unqualified acceptance of episcopacy will hinder rather than advance the growth of a true ecumenicity which we ought to be able to arrive at on the basis of some other and weightier foundation or formula — and I use both terms advisedly—rather than on this or that particular form of Church government. A new day, it seems to me, demands a new pattern, unless we are to believe that episcopacy as such is sacrosanct and therefore the only rock on which we can build the truly visible Universal Church.

A. McKinley Rose.
Stanstead, Que.

An Explanation

Dr. Sisco Replies

I thank Mr. Rose for his very kind letter. If he will look up the Record of Proceedings of the 1950 General Council, page 150, he will find that The United Church of Canada through its highest court has made a pronouncement in respect of ultimate union with the Church of England in Canada as follows:

"That in view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, it is our conviction that the continuance of the Episcopate in some constitutional form should be effectively maintained, both at the inauguration of a union between these respective Churches and thereafter. This would not be considered as committing us to any particular doctrine of the Episcopate. Equally, in view of the place which the Council of Presbyters and the Congregation of the faithful had in the constitution of the early Church, and continued to have in the several traditions we have inherited and now possess in our own Communion, we must insist that those principles also be effectively maintained in any organic union."

Letters

The above statement concerns our problem here in Canada and applies exclusively to the Church of England in Canada and our own Church. It is my authority for saying that we are willing to accept episcopacy "for the good ordering of the Church." By "good ordering" I mean that ordering of the Church's life which culminates in the oversight exercised by a Bishop as a Father in God. I am not willing to accept the Anglo-Catholic implications of the Episcopate, nor do I think any progress will be made towards union until the doctrine of the Episcopate is set forth in terms acceptable to the Evangelicals. We have gone as far as we can go in meeting the Anglican position, and I see no evidence as yet that they are willing to take similar risks.

I am not discouraged. The major divisions of Christendom have defined their positions in the field of faith and order. Those definitions are relative to the Church of yesterday. We can't go on forever threshing old straw. We have to think of the Church of today and tomorrow. Some day we will have to come out of our trenches and advance. The sooner, the better.

Gordon A. Sisco.

Youth and the Church

Dear Sir, — I was deeply impressed by two articles in the July 1st issue of **The Observer**:

1. Your own editorial "Frozen Souls."

2. The article by T. D. Barnett of Vancouver on "Why Is Youth Leaving Our Church"?

I, too, am compelled to ask the question "Why Is Youth Leaving the Church"? "Why the dearth of volunteers for Christian service and the Christian ministry, both at home and abroad, in most of the larger denominations"? "Why is Christ, the new and the living way, so seldom and often so poorly presented"? "Has the doctrine of the reality and power of the Holy Spirit lost its significance, and has the effect of man's effort, intellectual ability and compromise with world changes had its own demoralizing effect?"

As one who is coming to the end of an earthly ministry, the question I am disposed to ask myself is how many persons have I brought to Jesus Christ and enabled them to find salvation?

It appears to me that the Church of today is becoming more and more of the earth, earthy, increasingly a worldly institution instead of remaining the body of Christ and a fellowship of redeemed persons.

When, and all of us have to give an account of our earthly stewardship, it will not be the applause and acclaim of men and of the Church on earth that will count but the "well done" of the Mast and the eternal gratitude of many or the few who have co to know Christ through ministry.

With our modern world in c vulsions, with people crazy ab pleasure, profit, material progr and personal advancement, w are we of the Church to do ab it? Shall we sit tight and wait God to change the picture for or face the problem with pra and humility, and with compl surrender to the Holy Spir power dedicate ourselves anew the task for which Christ died to wit, the redemption of men.

Geo. F. Sears.
Little River, N.B.

An Interpretation

Dear Sir, — In reply to Macklin's letter in which he as "Should we believe Christ or Manning"? I wonder if he wo take his Bible again and this ti read Matthew 24: 32 to 35, th Mark 13: 28 to 31, using eit the King James Version or New Version. What generat did Jesus mean? It could not h been the generation in which lived, because these things not happen then, and have happened to this day, but consi the generation of the fig tre Jeremiah 24: 3 to 7, then Ezek 38: 8, the generation of the tree could have started any t after 1917 — and a generat length (according to Mosaic la is 49 years. It is quite possi that Premier Manning is right

I would like to add here, I have a copy of the New Revi Standard Edition of the Bi and I read a portion from it nea every day of my life. I do listen to the Back to the Bi hour. I am not happy about because in the minds of m people it is tied to a defi political party. This I feel is v dangerous to all Christian fai What will be the result sho this particular political party (or fall) as other political par have?

Jared Octavius Betts
Vancouver, B.C.

Sponsoring Refugees

Dear Sir, — In your issue July 15th appears a letter f Patricia and Alan McLauchlin sponsoring families of Europ refugees. I have heard repeate that there is unfairness in c nection with these refugees. Th seems to be a bad feeling amo the people in this particular of the country towards refugee. I speak only for section. The people around h seem to be opposed to the idea sponsoring refugees. I would very much to have this condit changed and a better feel established. In our community large project was under way

young men needed the work employment is not too easy to around here. In the autumn 1951 a number of local boys had been employed for three four years on this project e suddenly let go (and with y little notice). A lot of Ger- n refugees, with no experience, pped in and took their places. r boys had to go from home l find employment elsewhere— ne to the army or the Air Force. this situation prevails all over country, it is too bad, as it not help but make a bad feel- towards the refugee. I do not ow a remedy. But I do think t this whole matter should be ked into. If properly handled, ere would be employment at me for everybody and living nditions could be improved, so e refugees would not be crowd- our own people out of their mes. I venture to say if this ndition prevails over the entire untry, then I do not think there ll be much chance of getting onsors, at least not until this ndition is cleared up.

Cobden, Ont. Chas. Ross.

linisters' Income Tax xemption

Dear Sir,—The Dominion Gov- nment has granted ministers emption of the rent of his resi- nce, or, if he owns his residence, estimated fair rental from tax- le income.

However, there are many min- ers, some of whom are over the tiring age of 68 and others not retirement, who are engaged the work of the Church in rious capacities at a time when eir experience and help are rely needed, and others engaged religious work such as Reform stitutions, The Bible Society, by ason of their minister's stand- g, who cannot claim this exemp- on because they are not employed a congregation or directly by Church.

The ministers with whom I have scussed this matter are deeply preciative of the consideration ven to them by the Dominion overnment, but believe it only st and fair that this exemption ould be extended to include this oup.

Toronto, Ont. W. W. Burnett.

he Missionary Business

Dear Sir, — The writer has ways been shocked at the small- ss of the amount given by The ited Church of Canada, to the issionary work of the Church, d one must ask the question as why this all-important part of e work of the Church is appar- tly in the doldrums. It cannot that there is a shortage of oney, for that is just not so, as en, women, and children have ore money to spend these days an at any other time in history, t the missionary work of the urch of Christ remains in the -cent brackets.

The writer is conscious that any people give liberally to the issionary cause, others give very sparingly, and many give nothing. Taking the Duplex Envelope method of giving, which seems to be the best and easiest method so far devised for systematic giving, the indication is that the average number of members and adherents using this system, is about 60 per cent., and about 60 per cent. of these don't give to Missions.

The writer has long felt that we of the ministry and of the Session have in many cases sacrificed a full understanding of the meaning of Church Membership to increased numbers. Have we made it clear that when we say "I believe in God the Father Almighty, and in Jesus Christ His only Son Our Lord," and when we say "I believe in The Holy Catholic Church," and when we pray "Thy Kingdom Come, Thy will be done on earth as it is in Heaven," that we are completely committed to all of the teachings of Jesus, and there is no option as to whether we will or will not give to Missions, **We Are Committed.** Do we feel that there is a clear understanding on this, or do we make the matter of these important vows too general, that the underlying meaning is buried, and the writer suggests that this whole matter of receiving members be gone into all over again.

Is it that we have made Christianity appear to be an easy thing, which it can never be, but it can be filled with joy, if we see it in the light of the teachings of Jesus, that we have to give all to get all.

Let us present Christianity in all of its beauty and power, and we will see things happen for the Kingdom of God.

Valois, P.Q. Wm. C. Scott.

View Understandable

Dear Sir,—In a recent issue of a paper published, or edited, by James Endicott, it was stated that under the pretext of putting down rebellions in POW Camps, thousands of prisoners had been slaughtered by order of the UN command. A further statement was that we had condemned and hanged German commandants for crimes of which we ourselves are guilty in Korea.

With this example before us, we cannot be surprised if what is put out by Communists and their friends should be regarded with grave suspicion on our side of the dividing line. In this view, the action of Quebec - Sherbrooke Presbytery is understandable.

Ottawa, Ont. I. N. Beckstead.

On "Frozen Souls"

Dear Sir, — Congratulations on "sounding the trumpet" in the editorial "Frozen Souls."

The Observer is appreciated, and best wishes in your task.

Dundalk, Ont. S. Littlewood.

Dear Sir,—The writer in **The Observer,** July 1st, of the editorial "Frozen Souls" has shown symtoms of two disquieting attributes —(a) Insight, (b) Courage.

Beecher Parkhouse.

Fergus, Ont.

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(See Page 23)

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HERE 'N' THERE

(*Continued from page 8*)

their responsibilities as followers of Him who gave His all for us.

The Young People of the Bay of Quinte Conference have lost a zealous worker in the person of the Rev. F. R. Vanderburgh, of Chalk River, who died in a car accident on August 27th. "Van" was very active in Y.P.U. Camps.

The Young People of Lindsay Presbytery have been busy planning and taking part in such activities as Sectional Rallies, a Leadership Training School, the Convention, Union Visitation, and Field Days. Speaking of Field Days! Lindsay's representative—Greenbank Union—again won the shield at the Conference Y.P.U. Field Day at Quin-Mo-Lac, making it two years in a row! Well done, Greenbank.

Presbytery Fall Campaign

Young People's Unions have a tendency to drift apart during the busy holiday season. To overcome this, the Peterborough Presbytery Y.P.U. officers along with local Y.P.U. conveners held a Retreat on Pidgeon Lake in September. On Saturday, under Conference conveners, they studied the duties of the respective convenerships. Under the leadership of Rev. J. A. Steed, Lakefield, the second day was spent in the study of God's Word and in personal meditation.

Following the Retreat, Presbytery Y.P.U. is sponsoring a visitation itinerary. Once a week during October and November a city Union is visiting a country Union. Several Presbytery Y.P.U. members attend each meeting and a time is set aside for questions. This Fall Campaign will be brought to a climax with a big Rally with Rev. George Connolly, the new Conference Field Secretary, as guest speaker.

Much credit is due Bob Peebles, Campaign Chairman, and the Rev. A. E. Larke. Besides gathering together the young people, it is hoped this Fall Campaign will increase the understanding between country and city Unions. The local Unions should get to know the Presbytery Y.P.U. officers and realize that help can be obtained from them.

Local Union Activities

The Columbus-Kedron Union of Oshawa Presbytery presented their play "The Old-Fashioned Mother" thirteen times. Donations and talent money, when added to the play proceeds, within a year paid for the Hammond electric organ in the new Kedron Church. The young people are justly proud of their share in the new Church.

Is your Union looking for a different project? If you are, then maybe this will be of interest. Pembroke Y.P.U. of Renfrew Presbytery sponsored an Art Display, entitled "The Group of Seven," courtesy of the Toronto Art Gallery. It was open for one week in the Sunday School room of Wesley United Church. Young People were on hand each evening to explain the various paintings. The purpose of this venture was to make Pembroke residents more appreciative of Art.

Trinity Y.P.U., Bowmanville, of Oshawa Presbytery, have each year presented a three-act play to raise M. and M. funds. This year, to create a higher appreciation for better drama, they presented "The Barretts of Wimpole Street." Renting costumes added to its successful production. Though net proceeds were low, they feel they have given the community a better appreciation for good drama.

Conference Y.P.U. Paper

The Young People of the Bay of Quinte may well be proud of the fact that they have a Y.P.U. eight-page paper which is printed monthly, except July and August. The first "Quinte Broadcast" was published in 1929. The idea was again promoted in 1934. From then until now the paper has grown in popularity. It is a source of help and information in the building of programmes, and at the same time it knits the Conference together in the great work of Christ and His Kingdom.

The present Editor, Doris Polk of Kingston, took over a year ago from Glenna Wilson, of Oshawa, when Glenna became National Publications Convener.

Gleaned from the Broadcast

Kingston reports that following a successful Interdenominational Fireside in the Baptist Church, with many Churches represented, a member was nominated from each group present to set up an interdenomination committee to work on further get-togethers. Bill Houston, President of our Kingston Presbytery Y.P.U., was made chairman of this committee, which has been named "The Inter-Church Youth Fellowship."

Belleville Presbytery Y.P.U., due to its large area, is formed into districts. The South Hastings District Y.P.U. voted $50 toward the purchase of Canadian Youth Hymnals for Camp Quin-Mo-Lac. These books, fifteen with music and the remainder being the words edition, were fittingly dedicated at the Vesper Service at the close of the Conference Field Day, August 1st.

Kingston Presbytery Y.P.U. produced a Minstrel Show. The show's characters, and we do mean characters, were from the Presbytery Y.P.U. Executive and seven local Unions. The interlocutor and four end-men were ably assisted by specialty acts and a very fine chorus of mixed voices.

Belleville Presbytery Y.P.U. has held successful Fellowship Sundays in each of its three districts. Doris Twiddy had charge of the closing vesper service at the Fellowship Sunday in Lennox and Addington District. The worship centre on the communion table was centred with a gold cross, bearing the picture of Christ. In large, black letters on white background was the wording "He Is Our Helper." The open Bible was at the foot of the cross with white candles on either side. The pu light was centred above shi down on the cross. In this reve atmosphere, the service broug most helpful day of fellow to a close.

A class in session at the Televi Broadcasting Institute of the Sc of Public Relations and Commu tion of Boston University. Rev. J H. A. Warr, minister of Glenn United, Toronto, shown in photog attended from Canada.

Visitations Stressed

Conference Y.P.U. has stre the importance of Presby Y.P.U. Executives co-ordina the Young People's work visitations to the local Union

When speaking to a joint m ing of three Unions, Harold M Cobourg Presbytery Presid gave a survey of Young Peo activities from the local Un to the National Union. Ha stated that while direction leadership came from the hi levels, strength and support c from the local Unions.

Wayne Tompkins, Presby Y.P.U. Citizenship and Comm ity Service Convener, used question and answer method effectively. With apt comment illustration, he showed the res sibility of the Christian yo person.

The Recreation and Cul Convener, Warren Buttars, mented briefly on the resou available for this division. T with the assistance of Ber Curtis and Marie Philp, condu a period of games and songs

The Presbytery Y.P.U. offi were thanked for the challe inspiration and enjoyment t visit had brought.

Far overshadowing every o noteworthy fact has been marvellous work for Jesus C carried on in the weekly meet of the Unions. Our earnest pr is that during the coming y we may put our high ideals practice, and by each of us li a more Christ-like life, we accomplish more for Christ His Kingdom, not only in Conference, but in the worl large.

by permission, Children's Work Audio-al Production Committee, Division of tian Education, National Council of Churches.

st for one Sunday" . . . "Too Many stions." Scene from the film "For Every Child."

or Every Child

IVE D. SPARLING

'For Every Child" is the new ldren's work motion picture ich was released on September th by some thirteen denomina-ns in the United States and nada. This film is the first of its d to be produced, and is part of otal programme of evangelism rough Christian Education bear-the theme, "For **All** Children ith in God."

The film was conceived and nned that all children should ve an opportunity to develop ir own faith in God, and that h adult would recognize that has a personal and group ponsibility for children by his mple and vital Christian teach-in home, Church, community l world. It is, therefore, a film **adults**, not for children.

"For Every Child" was produced the Religious Film Association the National Council of urches of Christ (U.S.A.) in operation with the departments Children's Work and Audio-ual and Radio Education of t Council. It is the result of the operation of thirteen denomina-ns, of which The United Church Canada was one. The Board of ristian Education was repre-ted on the special Production mmittee by Miss Olive Sparling, rector of Children's Work. The dio-Visual Department of the ard of Christian Education der the leadership of Dr. Alvin n Cooper, also shared in this ject, and has planned an exten-e promotion programme for the of this film throughout the ited Church.

Area Institutes Planned

Because of the vital message of film, "For Every Child," and ce our national census statistics eal a phenomenal increase in number of children in Canada, Board of Christian Education the United Church is launching series of Area Institutes com-ncing October 1st. It is hoped t several hundred institutes l be held across Canada during next few months to give guid-ance in the use of this film in the local Church. Four or five key people from a Church will meet with those of other Churches in a selected area to view the film and to discuss the best ways to use it in their Churches at a later date.

A packaged plan of materials, including a worship service and discussion outlines, are now ready for use in these area institutes. Three major emphases pertaining to children's work in the local Church are suggested for discussion: evaluation of the Christian Education programme in the local Church, plan for securing leaders, and a programme for leadership education. Also, a special guide has been prepared for use in the local Church after the showing of the film to any of the following groups: teachers' meetings, adult groups, parent-teacher meetings, Session or Committee on Christian Education, and Church services. This film, though humorous at points, is not for entertainment, but rather it is to arouse people to action in their Churches so that every child may have a growing faith in God. Therefore, it is important that it be followed by discussion, action and dedication. These guides and materials may be secured, upon request, from the Board of Christian Education.

The Conference Committees on Christian Education are responsible for the planning and promotion of the area Institutes. Information may be secured from your Conference Christian Education Secretary.

Newfoundland—Dr. Maxwell Dawe, Box 394, St. John's, Nfld.

Maritimes—Rev. Elton J. Davidge, Sackville, N.B.

Montreal and Ottawa and Bay of Quinte—Rev. George Connolly, 384 Arlington Ave., Ottawa, Ont.

Toronto—Rev. Harold Frid, 1470 Gerrard St. E., Toronto, Ont.

Hamilton—Rev. Aubrey Jones, 196 George St., Hamilton, Ont.

London—Rev. Carlyle Husser, 280 Hamilton Road, London, Ont.

Manitoba—Rev. W. E. F. Leighfield, 441 Somerset Bldg., Winnipeg, Man. Miss Betty Bone, 441 Somerset Bldg., Winnipeg, Man.

Saskatchewan—Rev. Elmer Leaker, "E" Lloyd's Bldg., Regina, Sask. Miss Thelma Dixon, "E" Lloyd's Bldg., Regina, Sask.

Alberta—Rev. M. A. Johnson, Bremner, Alberta.

British Columbia—Rev. Milton Little, 505 Dunsmuir St., Vancouver, B.C. Miss Jean Spiller, 505 Dunsmuir St., Vancouver, B.C.

(See ad. on Page 21)

Five Oaks Fall Course

Opening October 5th, a six weeks' residential course will be held at Five Oaks Christian Workers' Centre near Paris, Ont. Here is an opportunity to gain insight into the Bible, Our Faith, the Church in the Modern World, the ways of working in the local Church and community.

The staff includes Rev. Beverly Oaten, the Director, Miss Isabel Squires, and more than twenty prominent clergy and workers in Christian Education will also give instruction. Teaching methods will include visual aids, movies, tape recordings, lectures, seminars.

For information write Rev. B. L. Caten, Five Oaks, Paris, Ont.

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Ministers Take Six Weeks Course

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"The greatest personal experience since my ordination." In this way a minister described the Clinical Training Course for Ministers which he had just finished at the Mountain Sanatorium in Hamilton. This six week course was under the Department of Extension of McMaster University and was made possible by a grant from the Atkinson Charitable Foundation.

Thirteen men sat in a final evaluation seminar. Nine of them were ordained ministers and one a theological student, the other three their leaders under whom they had spent six strenuous weeks seeking understanding and skill in visiting and helping the sick, and in the whole pastoral function of the minister.

The three main leaders of the course were the Rev. A. J. MacLachlan of Tabernacle Baptist Church, Winnipeg, Man.; the Rev. Kenneth H. Rogers of All Saints Anglican Church, Hamilton, and the Rev. J. A. Breckenridge, United Church Chaplain to The Mountain Sanatorium, The Ontario Hospital and other Hospitals in and about Hamilton.

Each day the men received lectures from men and women who were outstanding in their own fields. There were lectures planned to give an understanding of the work of the medical profession with fourteen doctors lecturing. There were lectures on the development and growth of personality and on the means at hand for the pastor in helping his people with their problems. There were lectures to give understanding of the mentally ill and distressed, and other lectures to assist in ministering to the dying and the bereaved.

Twice each day the men had the privilege of visiting patients in the hospital as chaplains. Once each day they met in a seminar where through helpful criticism by fellow students and the leaders they grew in understanding of themselves and their work as pastors.

As they tried, that last day, to evaluate the course, they realized that they were not trained psychiatrists nor psychologists, but that they had just received training that ought to make them much more effective in the ministry of the Gospel to all men. Probably the most important thing that happened was that each man received new insight into himself. As they participated in the final chapel service led by the director of the course, the Rev. A. J. MacLachlan, they felt that it had truly been a privilege to have taken this training and that each could look forward to days of greater service to God.

Taking the recent course in Clinical Training for Ministers were, left to ri front row: Revs. W. C. Almack, Brantford; K. H. Rogers, Montreal, Co Associate; A. J. MacLachlan, Winnipeg, Course Director; J. A. Breckenri Hamilton, Course Associate; J. D. Parks, Toronto, visiting Lecturer. Sec row: Revs. C. O. Sommer, Thornloe; J. R. Hayward, Sundridge; K. Gilles Toronto; W. R. Arkwright, Orangeville; W. R. Lake, Kincardine. Back r Revs. E. F. Smith, Hespeler; E. D. Busby, Toronto; F. Hilliard, Flesher G. Johnston, Flin Flon, Man.

KOREA

(*Continued from page 7*)

carried two Mission hospitals in North Korea. Today we co-operate with Severance Hospital in Seoul and Koje Island, and our medical workers are on the staff of the Medical College and the Nurses' Training School.

7. **Work Among Students.** This work has always been on our programme, and present conditions point to the need for its renewal and extension. The return to Seoul of higher educational institutions is raising the acute problem of dormitory accommodation, and especially the supervision and counselling of unattached young women who will be subject to serious temptation.

8. **Rehabilitation of buildings,** destroyed by the war is a serious problem which the mission will have to face. Ewha University, Chosun Christian College, the Chosun Seminary and the Christian Literature Society will all expect mission help.

9. Last, but not least, for it is central in all our thought, is the general work of the Church and its affiliated agencies. Assistance to destitute Church workers and to refugee congregations, the work of evangelization, the production of Christian literature, and the encouragement of Christian education — all call for mission co-operation.

One hardly needs to stress the fact that Korea's chief need lies in the realm of the spirit. To encourage the Korean people to believe that they belong to the same family of God that we do, that what concerns them is a concern to us, and above all that the highest good of men and nations lies in making Christ the Lord of life—that is the central task of the missionary and these other avenues of service are the means by which we demonstrate this fact.

To Build Homes

The United Church of Can is soon to embark on a hous project for retired ministers, widows of ministers or missi aries. The land for this proj has been deeded to the Church Rev. C. R. Albright, a retired m ister. It consists of twenty ac on the Niagara Escarpment, mile from Beamsville, Ontario, the heart of the fruit district the most temperate climate southern Ontario.

A generous and interes woman is making available su cient funds to build the first u of the project. It is estimated t initial cost will run in excess $100,000.

The land will be landscaped a long term plan drawn up future expansion. The first u will consist of ten or twelve dup cottage style homes. This will p vide for twenty or twenty-f families. The size of the hor and the style will be determi later. The homes will be desig so that they will fit architectura into the general plan which in time house many people. nominal rent will be charged the homes. This will make project almost self-supporting. will probably take a number years to complete the developm but the start will have been ma

The construction of the f unit will be undertaken as so as arrangements can be made. interim committee has b appointed by the Sub-Executive the General Council includ Rev. H. G. Tuttle, Secretary of Board of Pensions, Rev. V. Mooney, Treasurer, Rev. Gord A. Sisco, Secretary of the Gene Council, and Rev. J. H. Staint Mimico, Ont., to make a sur and prepare preliminary plans be submitted to the next meet of the Executive of the Gene Council for approval and actio

HE SUNDAY SCHOOL LESSONS

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Lesson for October 4

D'S DESIGN FOR A BETTER WORLD

iah 42: 5-9; Mark 1: 14, 15; ohn 3: 16, 17; Rev. 21: 1-5

he new quarter's lessons bear general theme "Bible Teach- for a Better World" — a ely theme indeed. We are ig in an era in which national s in the civilized world are oming less and less significant a United Nations Organization ks a big step toward a world owship transcending barriers anguage and race. Many of us persuaded that is in keeping a the purpose of God for a er world.

n the Old Testament age we reached only the plane of ional units, and God could ve only as rapidly as the wills men could be brought into mony with His purpose. The Testament and the history of ael are records of the working of His purpose in a world like t. The evidence all points to having chosen Israel to be vehicle of His revelation of nself and His instrument work- out a better world. That is the ssage in our text from Isaiah. e prophet proclaims God's call Israel to be a light to the Gen- s—to be a righteous and just ion bringing deliverance and ling to the world. Israel was apart for a mission of redemp- n in a world of misery, to bring nt to those in darkness and iverance to those in chains.

Jesus came preaching that the e had come for the hope to be lized and He proclaimed the rld goal as the "Kingdom of d." The Jews had preached a at God and a noble morality had failed to follow that God to live by that morality. More s needed and Jesus came. The d for a Redeemer had been arly shown and God, true to His rpose, sent a Redeemer pro- iming love as the final and olute redeeming power and ing Himself in Love to prove it. To one of Jesus' loyal followers was given to get a glimpse in ision of the better world which st at last be realized. It is the w Heaven and the new earth en God is united with and ells with responsive mankind, l when all the distresses that r human happiness are done ay.

here's a divinity that shapes our ends,
ough-hew them how we will."

Lesson for October 11

D'S DESIGN FOR NEW MEN

Jeremiah 31: 31-34; 1 Peter 1: 13-16; 22, 23.

In the last lesson our thought ncerning a better world was ntred on the fact that God's rpose is to bring that better rld, and all history is the story the purpose being wrought. re we think more concerning one of the vital methods by which the process advances. In the world of Jeremiah and in the world of Peter, conditions were fearful. The desperate need was the same. It was a need for new, clean, strong Godly men.

Jeremiah saw that the covenant God had made with Israel when He gave His law on tables of stone had been broken again and again. They had broken their promises to God and they were in a miserable state. The prophet tells them that God tries again. This time He will make a new covenant and will write it not on tables of stone but in men's hearts. After all a pledge is not of great value if forced on us from without. To be effective it must be something accepted and loved in the heart. God comes seeking man. He is never content to leave the world just as it is. He wants us to grow in moral and spiritual strength, so He sets His law in our hearts. There is always the chance for a fresh start, and that was Jeremiah's message of hope to a degenerate nation.

After Jesus had come with His stress upon inwardness in religion and morality, Peter writes to fellow Christians and reminds them of their obligation as followers of Christ to prepare themselves well for the strenuous business of living the Christian life when the going is hard. The world is an un-Christian world but it can be made better if men in it will strive to be better. Hence this great teacher of the early Christian era recognizes as did Jeremiah of old that God must work through men. He would remind us further that since the world's need is for new men, the one power that can refashion men and make them over is the Power of Christ. Paul put it this way: "If any man be in Christ he is a new creature."

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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Dr. T. W. Manson Lectures in Saskatoon

The largest Summer School for Ministers held in Saskatchewan concluded its sessions on Saturday, August 29th. More than one hundred ministers and others were registered for this School.

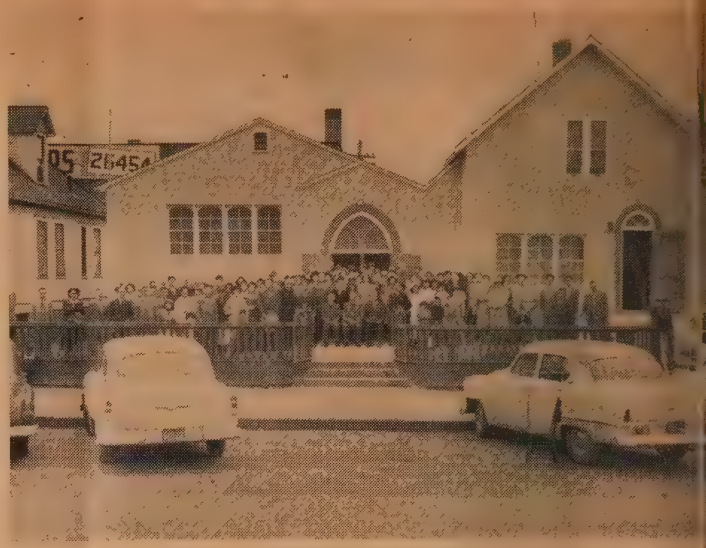
The success of the School this year was largely due to the fame and ability of the chief lecturer, the Right Reverend T. W. Manson, D.D., F.B.A., Rylands Professor of New Testament at Manchester University, and at present Moderator of the Presbyterian Church of England. Dr. Manson's high scholarship, simple presentation and genial personality won the minds and hearts of all who attended his lectures. The theme of Dr. Manson's lectures was "The Origin, Nature and Function of the Church in the New Testament," the speaker reminding us at the outset that for his purposes "The New Testament begins with the Book of Exodus." Dr. Manson also spoke to a public audience at Convocation Hall at the University of Saskatchewan on the subject, "God and Cæsar." On Sunday, August 30th, he preached on two occasions in city Churches. Altogether, Dr. Manson's visit was a memorable one.

Special Lectures were also delivered at this Summer School by the following ministers from the Saskatchewan Conference: Dr. Homer Lane, Rev. J. S. Sinclair, Rev. R. K. Vickers, and Dr. T. R. Davies. Dr. "Bill" Hordern, a graduate of St. Andrew's, who is now a professor at Swarthmore College, also spoke to the School. The contribution of all these speakers was greatly appreciated.

Rev. Reginald Fox led the School each day in morning worship. Mr. Fox's leadership in devotions helped all the worshippers to know God "in spirit and in truth."

Accommodation for most of the visiting ministers and their families was provided in the College.

R. C. C.



The above photograph was taken following the Dedication of the new Ch Church in Edmonton, Alta., which will serve a large congregation. Seat the centre of the front row are, left to right: Rev. C. P. Leung, minister Thos. Hart, Supt. of Missions; Dr. E. J. Thompson, Principal of St. Step College, Edmonton.

Professional Women Meet at Whitby

Miss Lala James is President

The Fifth National Conference of the Fellowship of Professional Women in The United Church of Canada met at Ontario Ladies' College, Whitby, Ontario, August 28th to September 1st. This year seventy-five deaconesses, missionaries, Christian Education secretaries and women in specialized fields of Church work attended. While the great majority of those present are actively engaged in full-time service, there were a few retired workers and young women who have not yet completed their training. Congregational workers from city Churches, missionaries from institutional Churches in our larger cities or from sparsely settled rural fields, secretaries in administrative posts were present.

The conference theme was "The Essentials of the Christian Faith," the theme speaker, Dr. Georgia Harkness, well-known teacher and author of religious books, now on the staff of the Pacific School of Religion in Berkeley, California. Her addresses were always related to the problems Church workers meet in our contemporary society with its increasingly secular outlook. They deepened an understanding of our Christian faith and helped those present to see how to present that faith more adequately to the men and women, boys and girls, of the communities in which we serve.

Training young people for voluntary leadership is one of the most important responsibilities of many professional women Church workers. Miss Lillian Thompson, General Secretary of the Neighbourhood Workers' Association, Toronto, gave three sessions on the training of volunteers. Her quick grasp of problems, her understanding of the needs of the young person undertaking the duties of a volunteer Sunday School teacher or mid-week group leader, and the way in which she brought these two aspects of the subject together made the hours with her challenging and helpful.

For three all-too-brief sessions the Conference divided into three "Play Shops" on Radio and Communications, Art and Religious Drama. These were most helpful and interesting.

Miss Isabel Squires led three of the worship services. They had been planned by a small group of our members working with her. These half-hours of praise, meditation and prayer were not only beautiful, they also reminded us of our call to service and assured us that what we cannot accomplish by our own strength, we can do through God's guidance, grace and sustaining power. A high point of the Conference came on the last morning when Rev. Miriam Collins, assistant minister at Bridge Street United Church, Belle conducted a communion servi

On Sunday morning the Co ence worshipped with the co gation of Whitby United Chu The minister, Rev. R. J. S whose wife is a former membe the Fellowship, invited Dr. H ness to preach the Confer sermon. On Sunday evening, speakers brought some of main problems confronting Church in contemporary Cana life. Rev. W. G. Berry, of Board of Evangelism and S Service, spoke of the need of Church itself for revitaliza before it can hope to present evangel to those outside Church, and told us of the p of his Board for meeting this need. Rev. F. P. Fidler of Board of Christian Education scribed the pressures which changed our pattern of family the great need for a retur family worship, and the resou his Department can give us to the families with whom we build up truly Christian ho Mrs. H. L. Luffman, membe the Christian Citizenship Com tee of the Dominion Council o Woman's Association, spoke o urgent problems in our comm ties which it is our responsibi as Christians and as citizens solve.

Rev. Thomas McNaught, ister of St. Andrew's and Paul's United Church, Rus Ottawa Presbytery, completed years' service this summer.

Mr. and Mrs. McNaught to Russell in July, 1933. have four sons, all living in Lanark, Kingston and Ru areas. The eldest son, Robe McNaught, is also a mini serving at Lanark.

In his 20 years in Russell, McNaught has baptized infants, this summer bapt Jeffrey Keith David Ralph, i son of Mr. and Mrs. Keith Ra

J. R.

ating the Covenant at Family Camp, Five Oaks, Ont.

milies Camp gether

NK FIDLER, Toronto

Ve were thrilled with camp. had not expected so much ty and real joy."

he hobbies were a lot of fun it was surprising how creative family efforts were."

here was enough variation of ts, games, study, and discus- to suit everyone."

very one of the twenty-four lies sharing in the First Five s Christian Family Camp med up their week in terms these. Counting everyone, n the youngest (seven months to the oldest, there were 104 he camp. They came from and country, from Sarnia to ptville. Between them, mothers fathers brought a great variety experience as teachers, office factory workers, ministers, icians, salesmen, nurse and spaper worker, in addition to g parents. So there was talent ll kinds to liven up the com- activities, and to enrich the ussions.

he Mead family, Rev. James his wife Doris, with their rming daughters, Carol, Mar- and Judy, set the pace and as a lively, happy one! They ght along with them another ghtful family from their Tol- congregation, Ted and Kay bauch and their two juniors, ce and John. The international our of the camp was further ngthened by the presence of cules and Anna Kelefas and r children, Alice and Nicholas, ntly arrived from Roumania Greece, under the sponsorship Bloor Street Church, Toronto. election night, while the adults ed for the radio returns, Her- s Kelefas told something of story of their experiences nd the iron curtain that added eper sense of appreciation for privileges of citizenship in the world.

his was a camp on lines a little rent from others that have held throughout our Church. Meads have had a wealth of rience in directing Family ps, in Michigan, Colorado, and where in the United States. programme was somewhat e fully planned than has been omary here. Their ideal is to e the staff composed entirely husband-wife teams. A fairly c staff was necessary to provide for separate programmes each morning for the pre-school children, primaries, juniors, and teen-agers, in addition to the parents' groups. Additional special leadership was also necessary for recreation, handcrafts and nature lore. The Camp families themselves provided volunteer leadership for folk games, evening vespers, choral singing and other musical contributions, and almost every adult gave some special help as "perambulating sitters" on the cabin campus while the evening programme was conducted in the House of the Interpreter, or in dining room supervision, or elsewhere.

The fenced-off play area for children at the Family Camp.

There were no dull moments any waking hour. At tables, families were mingled by a variety of interesting devices. It was literally impossible to avoid becoming acquainted with every other family in the camp! Families were encouraged to do a number of things together, as families. The craft programme in the afternoon was especially effective here, and it was a thrilling sight to see whole family groups hammering out brass book ends, making leather book-covers, or moulding clay pottery under Gladys Julian's guidance, and burning designs or lacquering various wood-working projects under the expert eyes of Art Stevens. Even the tiniest tots took their part with older brothers and sisters and parents in the charades on the tennis court one evening, and in the folk games under the experienced leadership of Ray and Margaret Baker.

One highlight of the week was the picnic outing to the Bell Homestead and beautiful park near Brantford. Another was the Friday evening vesper service when the primary and junior children led the camp with hymns and choral scripture they had learned in morning session, and a very substantial offering was made to carry on another Family Camp next year at Five Oaks.

As the climax of the camp, after lunch on Saturday, everyone gathered around the flag-pole and the five symbolic oaks to repeat the Covenant which had been developed from the family resolutions reported after the Friday evening family conversations. Each family, united in its small circle of joined hands, became part of a chain by linking arms with the adjoining family circles. Then all together repeated the following Covenant:

"With faith in God, our Father, and in His Son, Jesus Christ, to guide us and sustain us in our efforts as family members, we join humbly in earnest endeavour . . .

"To enrich our family life by a regular daily period of worship together using the best materials available, having all members participate, and arranging a worship centre to remind us that God is present.

"To improve our family life by a weekly democratic family council meeting in which all our plans and programmes can be discussed, each member listened to and respected.

"To strengthen our family life by regularly doing more projects, crafts, hobbies and nature trips together, and by setting aside definite times each week for family activities.

"To deepen our family life by practising greater patience, kindliness and consideration of each member, by praising more and complaining less, and by developing better family conversations.

"To enlarge our family life by a greater concern for others, by zealous efforts at improving the family life emphasis in our home Church and by telling others of Five Oaks family camp.

"To grow in Christian family living through the discipline of personal meditation and prayer, diligent study of the Scriptures, and close association with the Church."

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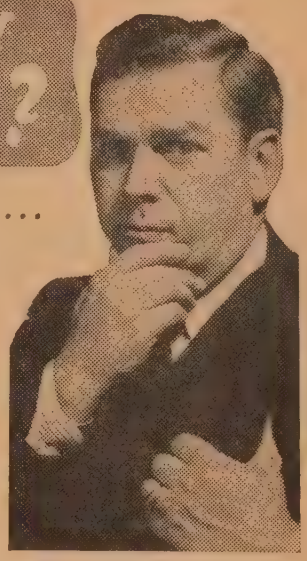

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MODERATOR

(*Continued from page 5*)

One thing that strikes one in connection with both Assemblies, and that is the large number of teas, luncheons and dinners that go on while the Court is in session or immediately after it rises. One day it will be a breakfast given by the Foreign Mission Committee, another a tea by one of the other Boards, and so it goes on from day to day. Mrs. Scott and I found it quite impossible to accept all the invitations we received to events which took place during Assembly week.

Comparisons

There were points in which I think that our procedure was definitely superior to theirs. For example, in Edinburgh they had to elect a new Senior Clerk. Some five or six persons were nominated, and then they proceeded to elect, not by ballot, but by having the commissioners stand when the name of the candidate whom they favoured was called. This seemed to me to be a cumbrous system, and, so far as I could see, there was nothing to prevent a man from changing his mind in the middle of the voting, and voting a second time for another candidate.

In Belfast, a curious situation arose. The Assembly found itself called upon to elect a new professor for its Theological College. Several names were presented. These had not been scrutinized by any committee, nor had their qualifications been examined. All that the Assembly knew about them was what they said about themselves. As the result of the balloting, one man was elected by a majority of one vote. After the count had been made, one minister, whose conscience had evidently been bothering him, confessed that he had registered by proxy the vote of his elder who was unable to be present. His confession led others to come forward and acknowledge that they had done the same thing. This rendered the vote illegal. What was to be done? Many of those who had voted had by this time left the meeting, and it was felt that it would not be fair to repeat the vote. Finally, it was decided that a special meeting of the Assembly should be called for this autumn, when the whole matter would be taken up **de novo**. I suggested to some of the delegates that if they had a good Committee on Appointments, which could go through all applications and make a recommendation to the Assembly, much time might have been saved and confusion avoided, and they agreed that something must be done to prevent the repetition of the fiasco of this year's meeting.

Appointing the Moderator

On one point both Assemblies have an advantage over us, in that they choose their Moderator in advance of their meeting. In Scotland they appoint a large and representative Commission which meets about six months before the time of the Assembly and chooses the next Moderator, who is henceforth known as the Moderator-Designate. Conceivably, some other man might be nominated on the floor of the house, but it is never done. The Commission takes into account all interests involved, and sees that the various types of ministerial life — city minister, country minister, secretary of a department, foreign missionary— are all represented in due course. In Ireland, the votes of the Presbyteries determine beforehand who the next Moderator shall be. The man chosen is given a chance to arrange his work for his year of office, and to make preparation to fill the new position which is being given to him. In fact, in most countries in the world where the Presbyterian system holds, provision is made for choosing the Moderator in advance, with no sacrifice of the democratic principles for which the Church stands. Thus is avoided the putting into office without warning, of a man who has never had a chance to make any preparation for the work he is called upon to do.

At both the Assemblies I was given a chance to speak. In Scotland they treated me royally and gave me first place on their programme on Foreign Missions night, allowing me twenty minutes for my address, which gave ample time to convey the greetings of our Church and also to sketch the essential points of the Missionary problem in India as it presents itself to us today. In Ireland, I, along with delegates from other Churches, was only given five minutes at the end of a long evening programme. It seems hardly fair to ask a man to speak in such circumstances. I think an effort should be made to bring on the fraternal delegates at an earlier point in the programme, and to give them at least ten minutes each to convey the greetings of their Churches.

Altogether, our attendance at these two Assemblies was a noteworthy experience in our lives. We shall not soon forget it.

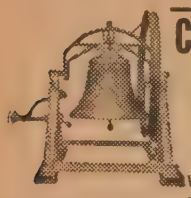
A. L. Scott

Dr. D. S. Dix, Principal Emeritus of St. Andrew's College, Saskatoon, S and former minister of Westminster United Church, is shown here turning first sod for the Church's new hall. With the goal of $50,000 in sight, p have been made to proceed with the building immediately. Others taking in the sod-turning ceremony were the present minister, Rev. Rex R. D Mr. Ralph Morris, Dr. B. J. Sallans, Mr. Frank Chisolm, Mr. Walter St Mr. Alex Gilliland. The ceremony concluded the morning worship ser

Dr. P. L. Backus, a well-kn London, England, Harley St Specialist, was married to D oness Sister Grace Dent at Ham Methodist Central Church Tuesday, August 18th, 1953. Backus, son of a former Metho minister of Alberta, has en tained nearly every Moderato The United Church of Canad his London home since he v there in 1930, including Dr. S the present Moderator. Dr. Ba was a Steward in Wesley Chu City Road, London, for a nu of years, and now an official a Rev. Charles Wesley's Chu Hinde Street. Dr. Backus wa student at Alberta Coll Edmonton, in 1908.

Dr. and Mrs. Backus are touring Canada and the Un States before returning to Lon

Rev. C. Wesley Cope has appointed Field Secretary in Wes Ontario for the Lord's Day Alli in succession to the late Rev. Car Hie. Mr. Cope has been ministe St. Paul's United Church, Paris, His new duties began in Septe and his address is 40 Victoria Brantford, Ontario.



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Mrs. Fred W. Young

Prescott, June 12 at the home of W. C. Brown, a service of simple was conducted by the Rev. M. se, minister of St. Paul's United , for Lydia Ann Brown, widow of Young of Seeley's Bay and Picton. n at Cornwall, daughter of David R. and his wife Sarah Jardine, she e the wife of the Rev. George S. lds serving with him at Seeley's Bay, Mallorytown, Waterloo, Que., Mont- and Carleton Place. Mr. Reynolds while serving in Carleton Place. er she was a valued member of ott Methodist Church and led the s' Bible Class. After a short residence tawa she was married to Mr. Young died nine years ago.

twenty-eight years she was a devoted ber of the church at Picton. After eath of her sister Mrs. R. G. Harvey resided at Fulford Home, Brockville, ling health but cheerfully contented. eighty-seven years of age her happy ity during long illness in Brockville ral Hospital radiated spiritual uplift hers.

erment was at Woodlawn Cemetery, wall. One sister, Mrs. A. W. Milden, d, Mississippi, survives. L. E. M. R.

s. Sarah Emma Bannister

active worker in the Methodist and ed Church for over three-quarters of a ury, and a well-known personality in rch circles in Toronto, Mrs. Arthur nister, the former Mrs. George Aldridge, ed to her eternal reward on Monday, 11th, 1953.

orn in Somersetshire, England, March 1859, Sarah E. Carpenter, very early fe became associated with the Wesleyan odist Church, and for many years was ffective local preacher.

1883 Sarah E. Carpenter married rge Aldridge, coming to Canada five s later, and residing in Quebec for a years. They returned to England, but n came to this country in 1914, settling e Silverthorn area of Toronto. For over uarter of a century Mrs. Aldridge was President of the Woman's Club of rthorn United Church, and represented Church in the Toronto West Presbytery nany years. She was also the convener ie Archives Committee of Toronto Con- nce for a number of years. Both Mr. Mrs. Aldridge were active elders of rthorn Church, of which their eldest Rev. Wilfred G. Aldridge, was the ster from 1919 to 1928.

eorge Aldridge died in 1944, just one after they had marked their sixty-first ding anniversary. Three years later, e in England visiting her oldest sister, married Arthur W. Bannister, also in and on a visit.

er 91st birthday falling on a Sunday, nonagenarian occupied the pulpit of nsview United Church, preaching on theme of "Millionaires All." Her last on was delivered on Mother's Day in son's Church at Orange Park, Florida. following day her life was suddenly ped out by a tragic auto accident, May 1953. Besides her husband, she is ved by two sons, Rev. Wilfred G. dge and Eugene F. Aldridge, three dchildren and several great - grand- ren.

ne funeral service was held in Silver- United Church, Saturday, May 16th, ddress being given by Rev. Garnet W. , assisted by Rev. Denzil G. Ridout, , Rev. L. H. Turner, and Rev. H. A. , with interment in Prospect Park etery, Toronto. G. W. L.

Rev. Theophiles Ernest Holling, D.D.

ev. Theophiles Ernest Holling, D.D., in Victoria, B.C., on July 6th, 1953. February 26th, 1867, at Deepcar, Sheffield, England, he was brought up Christian home. His father, Joseph ng, was a local preacher of some nction in the Wesleyan Church. From ood, he was a worker in Band of Hope, day School, and in his 'teens became accredited local preacher. In the year he responded to the call of Rev. Jas. dsworth to enter the ministry of the odist Church of Canada.

the Conference of 1889, which met race Church, Winnipeg, he was accepted candidate for the ministry. During his ationary and student training, he served nission fields at Birtle and Newdale, and graduated from Wesley College in Theology and Arts, and from the University of Manitoba with a B.A. degree. He was ordained in Grace Church, Winnipeg, in 1894.

At this time he married Miss Mary Etta Crawford, of Birtle, Manitoba, and was appointed to Pilot Mound. After two years, he was stationed at Wolseley, N.W.T. From there he was called to Manitou. In 1902 he was invited to Moose Jaw, and at the First Saskatchewan Conference, which was held in that city, he was elected Secretary. In 1905 he was called to Young Church, Winnipeg, and after three years was invited to Metropolitan Church, Victoria, B.C. After four years in Metropolitan Church, he was called to Brantford, Ontario, and served important charges in the East, at Westmount, Montreal, P.Q., St. James' Church, Ottawa, Cambridge Church, Lindsay.

During his pastorate at Lindsay, he was elected President of the Bay of Quinte Conference. He held many important positions in the Church, was a member of the Union Committee, and a Commissioner in the body that brought The United Church of Canada into being, and was present at the inauguration, June 10th, 1925.

He was a member of the Committee on Church Worship and Ritual which produced *The Hymnary*, and contributed one of its hymns, No. 149, Queen's University honoured him by giving him the degree of Doctor of Divinity.

He retired after eight years of distinguished service in Lindsay, and made his home in Toronto, where his beloved partner and helper through the years passed away. After three years of retirement in Toronto, he was recalled to the active work, to serve the United Church at New Liskeard, then again retired and moved west to Victoria.

He leaves to mourn his passing a son, Dr. Stanley Holling of Toronto; two daughters, Gladys, Victoria; and Mrs. F. Thurston, Vancouver; four grandchildren, and one great-grandchild, besides a host of friends to whom he leaves a rich heritage of precious memory.

Funeral service was from Metropolitan Church, Victoria; officiating at the service were Dr. H. Kerly, Dr. J. A. Doyle and Dr. O. Darwin. O. D.

Mr. W. H. Cosford

A long career as Church organist and choir leader was ended on Sunday, June 21st, 1953, with the passing of W. Herbert Cosford, who was known best in Toronto music circles.

Few organists have begun in Church positions at the age of 12, as did Mr. Cosford. A lady from that first congregation—Central Methodist Church at Weston, Ontario—laughingly exclaimed "Why! They have hired a wee laddie to play the organ."

In early married life, he moved to California to take up the duties of organist and choirmaster at the First Christian Church, Long Beach; later moving to Pasadena United Church.

On returning to Toronto, where he spent most of his life, he worked with the choirs of St. David's, St. Enoch's, Carmen and Centennial United Churches, the latter being his final Toronto position. After arriving in Vancouver last fall, he commenced work at the organ of First United Church, Gore Avenue.

Mr. Cosford was on the staff of the Toronto College of Music for many years, following his initial piano and organ training there with Doctor F. H. Torrington. In 1923 he had the rare opportunity of studying with the late Arthur Friedheim, world famous pianist and pupil of Franz Liszt.

He will long be remembered by his many friends and pupils, for his expressive interpretation of the masters, Liszt and Chopin.

Mr. Cosford is survived by his wife and three daughters, Corinne, Frieda (Mrs. R. M. Scales) and Camilla (Mrs. V. R. Dooley), all of Vancouver, B.C.

Rev. Robert Martin, D.D.

Though it is eighteen years since he retired and eight months since he passed away, the name of Dr. Robert Martin is often heard in Markham, Streetsville, Hamilton, Stratford and St. Thomas. He had a knack of making and holding friendships: his integrity established confidence. He built up every congregation he served.

Born in Scotland in the year of Canadian Confederation, he received his early education in Edinburgh, coming to Canada at the age of fifteen. After attending high school and model school at Owen Sound, Ontario, he taught public school for four years. This gave a bent to his whole life, for in every pastorate his was a teaching ministry. Graduating from Knox College in 1897, he became minister of the Presbyterian Church in Markham, then of Erskine Church, Hamilton, and in 1905 Knox Church, Stratford, where he remained for twenty years. While in Stratford he wrote his B.D. examination, taking an average mark of 90 per cent., and in 1915 he received the honorary degree of Doctor of Divinity from Knox College. After Church Union in 1925 he became minister of First Church, St. Thomas, until his retirement in 1935. Since then he resided in Streetsville, later returning to Stratford and spending his winters in Florida. He died in St. Petersburg, Florida, December 9th, 1952, and was buried from First Church, St. Thomas, December 13th. Surviving are two brothers, two sisters, three grandchildren and a great grandson.

While in Markham, Dr. Martin was married to Frances Thompson of Owen Sound. They had one son and one daughter. It was a home of great family happiness. Then sorrows gathered around Dr. Martin. The Stratford Church burned. His wife and son predeceased him. His daughter was killed in a motor car accident and his grandson was seriously injured. It was then that Dr. Martin called forth inner resources surprising even to his most intimate friends. He showed that "in heavenly love abiding, no change our hearts need fear."

G. A. L.

Rev. William Lyon Hiles

Rev. W. L. Hiles passed away on June 30th, 1953, after a somewhat lengthy illness. He was born at Armon in Bruce County on April 26th, 1878, and served the following charges: Bayfield, Delaware, Thorndale, Highgate, Robinson Memorial, London; Trinity, Stratford; Forest, Amherstburg, and Tupperville, when he retired in 1945 and took up his home in the City of London. He is survived by his widow, Mary Isabelle, daughter of the late Rev. John Veale. The funeral service was conducted by the Chairman of Middlesex Presbytery, Rev. Stanley Moote, assisted by the President of London Conference, Rev. C. D. Daniel, and Rev. E. G. Turnbull. Rev. C. R. Durrant gave the address.

William Hiles was well born and well provided for; the son of a successful business man. His father had several stores and desired the partnership of his son. To prepare for this, Will took a commercial course; but already he had become interested in Christian service and offered himself as a candidate for the Methodist ministry. At the University, he licked up knowledge with an avid appetite and a mature appreciation. Occasionally he was asked to lecture in philosophy and graduated with high honours, after which he took a post-graduate course in Glasgow University. He was ordained in 1908. For some years he was part-time Professor of philosophy at Western University, but it was tied up with the itinerant pastorate at Robinson Memorial Church, and when his term ended, his teaching opportunity was taken up by his successor in the pulpit. We marvelled at the gracious resignation to the will of the Conference, and were further delighted at the success that came to him in all phases of Church work. He served many years as Chairman of Presbytery; was Secretary of Conference Examining Board. He consolidated Church Union at Forest and built a splendid new Church; he was also instrumental in the erection of the Church at Highgate. He was a splendid preacher and a good pastor. The smallest congregation received his best, and the largest were given enough and to spare.

Rev. Robert Simons, D.D.

Rev. Robert Simons, D.D., was born in Little Bentley, Essex, England, and came to Canada as a Probationer in the Methodist Church in 1910. After serving the Methodist Church at Three Hills and Westerdale, he entered Alberta College in 1912. He was ordained in 1916 and served Churches at Rumsey, Donalda, Munson, Wembley, Sexsmith, Fort Saskatchewan and Innisfail. After a pastorate of ten years at Innisfail he moved to St. Paul's United Church in Calgary, but was unable to continue with his work because of ill health and consequently retired in the fall of 1951. Dr. Simons was honoured by his colleagues in being elected Chairman and Secretary in several of the Presbyteries in which he worked, and was in 1949 elected to be President of the Alberta Conference. He was also a Commissioner to General Council. His wife, Olive, died in Innisfail in 1949. Three daughters, Mrs. R. D. Lynch, Mannville, Mrs. Peter Tainsh, Three Hills, Mrs. Fred Fofonove, Calgary; three sons, Robert, Edmonton, Harold and Wesley of Calgary; eleven grandchildren, and three sisters in England mourn his passing.

Dr. Simons was known as a sound preacher and effective pastor. His devotion to the service of his fellow man and to the promotion of the Kingdom of God made him loved by his people, and placed him in high esteem amongst his brother ministers. The funeral services were held in Innisfail on Saturday, May 30th, 1953, with Rev. Harold Ricker and Rev. Thos. Hart, D.D., officiating. Burial was in the Innisfail Cemetery.

Rev. Christopher F. McIntosh

In the passing of the Rev. Christopher Ferguson McIntosh the Church lost one of its noblest servants.

Mr. McIntosh was born in Dundee, Scotland, seventy-three years ago. Most of his early years were spent at Brampton, where he received his primary education. Later he attended the University of Toronto, Knox College, and Columbia University to receive the M.A. and B.D. degrees.

Forty-two years ago he was ordained and inducted into the Presbyterian ministry, and at Church Union entered the United Church, holding pastorates with great acceptance in Orillia, Guelph, Campbellford, Edmonton, Orangeville, and Windsor (Chalmers and Calvary).

In addition, he was twice President of Essex County Council of Churches, and at one time Professor of Practical Theology at St. Stephen's College, University of Alberta. Mr. McIntosh's career was highlighted by his work in the field of religious education, especially as field representative for the O.R.E.C., and his association with Church Colleges, being a member of the Board of Governors of Knox College, the Senate of St. Stephen's College, the Council of Emmanuel College, and a former President of Emmanuel Alumni Association.

In 1951 Mr. McIntosh left the active ministry because of ill health, and after a lengthy illness died in Grace Hospital on June 12th, 1953.

Surviving are his wife, Olive; two sons, Ian of Toronto, and Robert at home; a daughter, Mrs. John Wheelton (Margaret), Windsor; a granddaughter; two brothers, James of St. Catharines, and Herbert of Toronto.

The funeral services were held in Windsor on Monday, June 15th, being conducted by Rev. A. J. Smale. Interment took place at Brampton amid the scenes of her childhood.

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The Active Service Class, Woodville, Ont., held a Reunion recently at the home of Mr. and Mrs. Stanley Murray, in honour of the Golden Wedding of their teacher, Mrs. Wm. Newman, and Mr. Newman. The programme included reminiscences of class activities and music by several members. Greetings and good wishes were brought from the congregation by Rev. H. W. Pointen, the minister, from the Session by Mr. H. Campbell, and from the Sunday School by Mr. E. McKague.

An illuminated address and Golden Wedding Anniversary Book containing a photographic story of Mrs. Newman's life and snapshots of class members was presented, with a basket of yellow roses.

Both Mrs. Newman and Mr. Newman spoke in appreciation of the gathering, their good wishes and gifts.

A Golden Wedding Cake centred the tea table. This was cut by the bride, assisted by her husband.

Ninety guests were present from the community and outside points.

Rev. Stanley Scott, Ph.D., and Mrs. Scott, Blackie, Alberta, have returned from visiting the British Isles. Dr. Scott as a former Rhodes Scholar attended the celebrations marking the centenary of the birth of Cecil Rhodes and the fiftieth anniversary of the foundation of the scholarships. Dr. Scott was a Rhodes Scholar from Alberta and Saskatchewan and spent three years in Christ Church, Oxford, studying theology.

Nearly a thousand people gathered in Oxford from all over the British Commonwealth and the United States. Celebrations were held there for four days and in London three days.

Junior Camp in Calgary Presbytery

Mrs. O. T. Swanby of Central United Church, Calgary, Alberta, directed the first Junior Girls' Camp sponsored by the Calgary Presbytery of The United Church of Canada. Miss Mary Lore, Junior Girls' Camp Registrar, registered 64 girls from ten to twelve years of age. They spent one week on the East Pavilion Campsite at Kasota Beach on Sylvan Lake, Alberta. Camp theme and interest centred around the Nature Discovery Groups on Birds and Animals, Rocks and Minerals, Plants and Flowers, Insects, Water Life and Weather, together with related musical, crafts and vesper activities.

Dr. Gladys Cunningham, medical missionary to China, has recently been made a fellow of the Royal College of Obstetricians and Gynecologists in London, for her work in China. For part of her 29 years in that country, Dr. Cunningham was head of the Department of obstetrics and gynecology in West China Union University, Chengtu, Szechwan, and her husband was head of the Department of ophthalmology.

Interviewed in Vancouver, Dr. Cunningham stressed the fact that missionaries were not compelled to leave China. "We left," she said, "because if we had stayed, it would have made things difficult for our Chinese associates, who would have been suspected of being traitors or spies by their association with us."

St. Andrew's Church, Kaslo, B.C., Rev. W. B. McIntosh, minister, the first in that city, recently celebrated its 60th anniversary. As the city was celebrating also, many old-timers were present for the events. Members of the 54th Kootenay Battalion holding a reunion attended the service. Rev. B. F. Ennals, President of Conference, was guest preacher. A message was read from Rev. W. P. Bunt, D.D., who was formerly a Methodist minister in Kaslo. A history written by Mr. John Patterson, Secretary of the Official Board for 25 years, was read by the Treasurer, Mr. J. J. Clark. The souvenir printed programme carried the names of all who served both the Presbyterian and Methodist Churches.

Mr. James A. Werry has just completed fifty years' service as Recording Steward of the Enniskillen (Ont.) Circuit. He brought his bride to his farm in the district in 1900 and both have given outstanding service to the Church and community. An illuminated address extols them both for accuracy in figures, attention to correspondence, and general efficiency. This address is highly valued by both. Rev. R. M. Seymour is the present minister of Enniskillen Church.

Chaplains Return

Capt. A. J. Alfred, Padre with the 1st Canadian Rifle Battalion, and **Padre J. A. Davidson,** 1st Canadian Highland Battalion, the 27th Canadian Infantry Brigade in Western Germany, will be returning to Canada in November. Capt. Alfred will go to Edmonton to serve as Staff Chaplain at the Headquarters of Western Command, while Capt. Davidson will be taking a similar appointment at the Headquarters of Central Command, Oakville, Ont. Both served as combatants overseas during the war, subsequently studied at St. Andrew's College, Saskatoon, and were ordained by the Saskatchewan Conference.

Interdenominational School

Weymouth, N.S., held an Interdenominational Vacation School this summer. Church of Christ (Disciples), United Baptist, The United Church of Canada, Rev. R. M. Cameron, minister, and the Church of England in Canada—all joined and combined resources for a two weeks' school. Sessions opened with a registration of 150 and closed with a registration of 250.

Rev. A. Lloyd Shorten.

Inducted

Rev. A. Lloyd Shorten w
inducted into the St. James' P
toral Charge, Peterborough, O
September 9th. Rev. Arnold
Matthews, Chairman of the Pet
borough Presbytery, was in char
of the service. Rev. H. B. Herri
ton, Secretary of the Presbyte
presented the minister for indu
tion. Rev. M. Butler of Millbroo
addressed the minister and co
gregation.

Mr. Shorten has returned to t
pastorate following four yea
with the Board of Christian Ed
cation as Director of Youth Wo
There he had responsibility
Boys' and Young People's act
ities. At the end of June, M
Shorten married the former M
Marion Daniels of Foxboro, O
Mrs. Shorten, a Deaconess of t
United Church, served in St. Pau
Church, Orillia, for the past fo
years.

Following the Induction Serv
a Reception was planned, wh
the newly-inducted minister a
his wife had an opportunity
meet the large congregation pr
ent for the occasion. Mr. and M
Shorten were presented with
General Electric Home Cleaner
a wedding gift from the congreg
tion. Both replied and voiced th
appreciation for the expressio
of loyalty and kindness.

Rev. Percy J. Lambert w
inducted into the Strathmo
Charge, Montreal, P.Q., on Se
11th. He will be the first minist
of a Church that for some yea
has been a part of the Val
Pastoral Charge.

The School originated at t
Annual Sunday School Conve
tion in October last and plans we
made in the interval. Mrs. Ke
neth Hankinson was the Direct

Much credit for the success
the school is to be given to t
excellent staff of forty leaders w
worked so diligently. Thirty dr
ers performed a great service
gathering the children from We
mouth and surrounding distric
Much appreciation is given to t
various firms and individuals w
contributed to the school.

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September-October

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Labrador Nurse, by B. J. Banfill 4.00). This book has been so well recognized that it has been published in the United States and is the choice of the Christian Herald Book Club. The author was one of our United Church missionaries.

Desired Haven by Evelyn Richardson ($3.50). This Ryerson Prize Novel of the year is by the author of **We Keep A Light**, which has been selling steadily ever since it was published in 1945. All people who live by the sea or like sea stories will greatly enjoy this book. It, too, is being published in the United States.

The Book Steward.

Silver Wedding

Rev. Roy H. Rickard and Mrs. Rickard were honoured on the occasion of their Silver Wedding Anniversary, August 28th, with a family dinner party, guests of Mrs. Rickard's parents, Mr. and Mrs. H. J. Clarke, Belleville, Ont.

Congregations of Columbus-Kedron Charge held a reception in the Church Hall, Columbus, on Monday evening, August 31st.

Rev. and Mrs. Rickard were presented with a beautiful 4-piece Silver Tea Service and Tray. Their responses were most appreciative.

In the flower-decked hall, the ladies served refreshments from a table centred with a wedding cake.

It was a happy gathering of friends, wishing Rev. and Mrs. Rickard, Alastair and Patsy Rickard, many years of happy home life, and public usefulness.

Pulpit Vacancies

Little Current Pastoral Charge in Sudbury Presbytery now vacant. Interested ministers please contact the Recording Steward, Dr. Walter G. Alston, Little Current, Ontario.

* * * * *

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

* * * * *

Maxville, Ont. (Glengarry Co.) pulpit vacant. If interested, contact C. G. McKillican, Secretary, Maxville, Ontario.

* * * * *

St. Helen's, one-point charge, in Huron Presbytery, suitable for retired minister, became vacant Sept. 27th. Please apply to Wallace Miller, R.R. 1, Lucknow, Ontario.

* * * * *

Calvary Charge, Lambton Presbytery, requires a minister. Interested ministers contact Roy E. Bradshaw, Chairman Pastoral Relations Committee, Wilkesport, Ontario.

* * * * *

Binscarth Pastoral two-point Charge vacant. Interested ministers please write Bert Thompson, Binscarth, Manitoba.

Ministers' Addresses

Rev. Roy C. Taylor, St. Paul, Alberta.

Rev. J. B. Francis, Box 188, Lennoxville, Quebec.

Rev. James McMurtry, Suite F, Crescent Apts., Regina, Sask.

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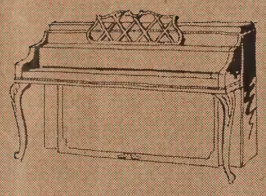

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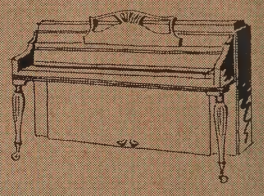

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